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1860

LESSONS

ON THE

Acts of the Apostles:

DESIGNED FOR MORE ADVANCED

BIBLE CLASSES.

BY

STEPHEN H. TYNG, D.D

PHILADELPHIA:
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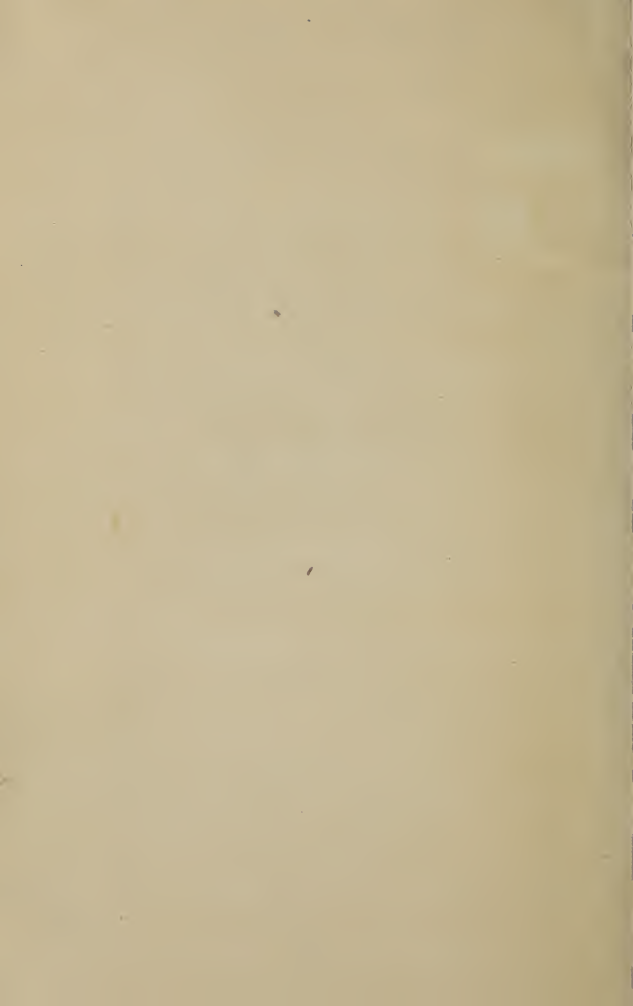


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2 Sam. 7. 12, 13

Ps. 132. 11



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BIBLE LESSONS

ON THE

ACTS OF THE APOSTLES

LESSON I.—Acts i. 1-12.

1. Who was the author of the Acts? What former treatise is referred to? At what age did Jesus commence his ministry? How long did he continue it? What peculiar character of the Gospel by Luke does this text present?

2. What is meant by Jesus being “taken up?” Did Jesus act by the inspiration of the Holy Ghost? When did the Holy Ghost come upon him? How many apostles did he choose? What are the particular commandments here referred to?

3. What was our Saviour’s passion? What were some of these infallible proofs? Was he at Jerusalem during these forty days? What is meant by the kingdom of God?

4. Where were they assembled? What was the promise of the Father? Where is the record of this promise?

5. What was the design of John’s baptism? Is the baptism with the Holy Ghost a literal or a figurative expression? How many days afterward did it take place?

6. Where did the disciples see their Lord for the last time? What is the particular meaning of *this time*? What kingdom did they refer to? Had a

kingdom ever been established in Israel? Did Jesus restore this kingdom at all? Will he restore it?

7. To what times and seasons did he refer? How has the Father kept them in his own power? Does this refer to all prophecy?

8. Were the apostles better acquainted with these predicted times, after the Holy Ghost came upon them? What was the particular fact, to which they were chiefly to witness? Who first preached the gospel in Samaria? What is meant by the *uttermost part of the earth*? Who first preached the gospel to the Gentiles?

9. Did Jesus say any thing more before he left them? Why did they look upon him with earnestness? Whither was he taken? For what purpose did he ascend? How is he now engaged? What are the peculiar gifts which he now bestows?

10. Who appeared to the disciples? What does the white raiment of angels signify? Are any others in heaven clothed thus?

11. Were the disciples probably expecting the return of Jesus? Did the angels intend to reprove them? What is particularly meant by *this same Jesus*? Do we still expect his return? When? How shall he then descend? In what manner was he seen to go? Like what does he say the coming of the Son of Man shall be?

12. Is any other circumstance mentioned as occurring before their return? In what direction was Olivet from Jerusalem? How far? Had they now a true knowledge of the character of Jesus?

LESSON II.—Acts i. 13-26.

13. WHITHER did the disciples return from Olivet? Was this a private room? What other instances are

related in the Acts of this kind of assembly? How many apostles and disciples were there now?

14. Of what Christian duty do the apostles here give the example? Where do they show we should find comfort in affliction? Were the brethren of Jesus always his disciples? To whom was the mother of Jesus committed?

15. What period of time is here referred to? How many days intervened here? Were the disciples probably constantly assembled during this time? Did the apostles appear confident of Peter's sincerity?

16. What Scriptures were now in existence? Did the Holy Ghost inspire them all? What Psalm is here referred to? What was the probable motive of Judas? Who seized Jesus?

17. Why did Jesus choose for a disciple, one who was called a devil? How was Judas numbered with the apostles? Did he perform any duties of the ministry? What ministry is referred to?

18. What price was paid to Judas? What prophecy was thus fulfilled? Did Judas purchase this field? What account does Matthew give of this purchase? Was the repentance of Judas sincere? Did it produce any benefit for him? What did our Lord say of the man who should betray him?

19. Does this fact confirm the innocence of Christ? Had Judas been able to accuse him, would he not have done it? Why was this field called *the field of blood*?

20. Was this an unexpected event? Was this first prediction already fulfilled? To what does the latter refer? Why should this vacancy be filled?

21. From among whom should a successor be chosen? Why from among them? For how long a time was Jesus known to his disciples?

22. Did the baptism of John precede the mission of Jesus? Why was Jesus baptized by him? What particular influence had the resurrection upon the

truth of Christianity? Could the apostles be deceived in reference to this? Had they any motive for deceiving others?

24. To whom was this prayer addressed? Did Jesus claim this prerogative for himself? Was there a certainty that Jesus had chosen either of these two?

25. Does the ministry and apostleship mean the same thing? To whom does *his own place* refer? If to Judas, what is its meaning? Had Judas ever a part of the apostleship? If *his own place* refers to future punishment, does it show that there is a necessary connection between sin and misery?

26. Does this authorize the habit of casting lots? Were there any instances of drawing lots under the Old Testament? Were these of divine appointment? Is Matthias afterward known as an apostle? What one did our Lord afterward choose for this purpose? To what circumstance of former Scripture history did the number twelve refer? What does Jesus say of the twelve who had followed him?

LESSON III.—Acts ii. 1-13.

1. WHAT is the meaning of Pentecost? How many days after the Passover was this feast? What did it commemorate? What are meant by *all*, and *one accord*? Was this a private or a public place? At what period of the day was it? What was the public service of the third hour?

2. Why was the Holy Ghost designated by wind? What scene in the Old Testament was like this? Was this such a sound as would probably attract the notice of others? If the disciples were in the temple, did it fill the whole of that?

3. What did the cloven tongues represent? What was pointed out by their fiery appearance? Whose declaration did this fulfil? Who were *each of them*?

4. Who is the Holy Ghost? Was this an extraordinary influence? What are his ordinary influences? Were these two necessarily connected? What were *other tongues*? Did they probably all speak? Do you understand this as a perfect knowledge of other languages? When were the languages of men divided? Do you perceive any similarity between these two occasions? Have we any reason now to expect the gift of tongues? How then shall all nations be converted unto Christ?

5. Does *devout men* mean pious or godly men? Were these all Jews? Does the term *dwelling* imply a permanent residence? Was the expression "out of every nation under heaven," a literal one? What brought so many strangers to Jerusalem at this time?

6. When what was noised abroad? Would it probably be soon known? Does it mean that any miraculous method was used to make it known? Did they hear each one speak all languages?

7. Was there an apparent confusion in their speaking? Were the apostles known to the multitude? Were any speaking but the twelve? How could men of different nations express their astonishment to each other? What is meant by Galileans?

8. Does *every man* refer to the disciples, or to the multitude? Did the whole multitude probably hear each one? Does not this imply the accuracy of their method of speaking other languages?

9, 10. Was the language of Judea a strange one for Galileans? What is meant by *proselytes*? Does this expression refer to all, or only to the strangers of Rome?

11. What were the wonderful works of God of which the disciples would then speak? Does not the

speech of Peter show us what the other disciples generally said?

12, 13. What led any to suppose the disciples drunken? Who were these that thus reproached them? Was this gift of tongues a necessary gift for the church? To whom were the tongues for a sign? Which was the greater gift, tongues or prophecy? Did St. Paul speak with tongues? Was the use of this gift subject to the will of the possessor?

LESSON IV.—Acts ii. 14–21.

14. Was Peter the only one that spake? Were the rest probably silent now? To whom did Peter particularly address himself? Does not the expression “lift up his voice,” imply that he was speaking to the whole multitude? Does not this address point out who were the deriders? In what language then did he speak?

15. What reason did Peter give why they could not be drunken? What time of the Jewish day was the third hour? Did he not design to reprove their uncharitableness? State some of the customs of the feast? Was this a day of peculiar solemnity?

16. What prophecy did this fulfil? Was this whole prophecy fulfilled at this time?

17. What is meant by the last days? How long were these days to continue? Did not this expression refer particularly to the Jewish state? Was that soon to be overthrown? What is the *Spirit*? Is this spirit lessened by being poured out upon others? Does this refer to the ordinary or the miraculous gifts of the Spirit? Does *all flesh* mean all mankind? every individual, or some of all ranks and ages? What is meant by *prophecy*? Is there

any instance in the Acts of this? What is the difference in the Scriptures between visions and dreams?

18. To what class of society does this refer? Does difference of human rank make any difference in the sight of God? Did this promise go against any Jewish notions? Who does St. Paul say were called to the work of the gospel? Can the station of man form any prejudice against him in Christian society?

19. By what was this effusion of the Spirit to be followed? Was this prophecy intended to be literally fulfilled? Did it not refer to some things which were seen before the destruction of Jerusalem? State some of those signs. To what did these last words refer? Were there such appearances?

20. Was this literally fulfilled then? To what might it refer, as a proper accomplishment, in the Jewish state? What was designed by "that great and notable day of the Lord?" Does this prophecy point to any thing still future to be accomplished? Will it be literally fulfilled then? To whom alone does our Saviour say the hour is known? What are the two references, then, which this prophecy has?

21. Supposing it to refer to the Jewish destruction, to whom does *the Lord* relate? What then is meant by the word *saved*? Were all the Christians preserved in the destruction of Jerusalem? Were none others delivered? Supposing it to refer to the last day, does *the Lord* mean the same person? What is implied in calling upon the name of the Lord? Will any other method of deliverance then avail? Will this be surely sufficient? Shall any perish who call upon the name of the Lord? What two arguments for Christianity are contained in this address?

St. Mark.

Oct. 10. 1788

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LESSON V.—Acts ii. 22–36.

22. WHY was Jesus called of *Nazareth*? What is the meaning of *approved of God*? Does this imply their knowledge of Jesus? How was he manifested to them? Were the miracles of Jesus public? State some of them, which must have been known? How did God work these *by* Christ?

23. Had the Jews power over Christ, further than was permitted? What is meant by the determinate counsel and foreknowledge of God? By whose hands was he crucified and slain? To what class of persons generally was the punishment of the cross confined?

24. Did not Christ raise himself by his own power? How long was he under the bonds of death? Why was it not possible for him to be longer held?

25. Where did David record this prediction? Did he there speak in the name of Christ?

26. What was the joy set before Jesus? Did he ever manifest a desire to finish his sufferings? What was the ground of his hope?

27. Did the soul of Christ descend into *hell*? Do the Scriptures give much knowledge of this separate state? Who is this Holy One?

28. What is meant by *the way of life*? Did this latter expression refer to the resurrection?

29. Why might not David have spoken all this of himself? Why is he called the Patriarch David?

30. Was Christ of the seed of David? Was he the successor whom David expected? Did Christ sit on the throne of David? Is he ever called by the name of David?

31. Did David speak by inspiration? What does he say of himself in his last words? Could this declaration have been known before, as applicable to Christ?

32. Do Jesus and Christ mean the same? Who were witnesses of this? Did they see him raised? Was there ever a resurrection from the dead before? What were types of this under the Old Testament?

33. Where was Jesus exalted? Did this prove him to be the Messiah? Was this promise a matter of expectation? Was the work of Christ finished before this effusion of the Holy Ghost?

34. Did David refer to Christ in this expression? Does Christ himself quote this? Was not David in heaven? Where is this prediction?

35. What ancient habit does this refer to? Have the foes of Christ ever been wholly subdued? Did not this warn the Jews of their ruin, if they still refused him?

36. What are the two grounds upon which he claims their assent to the true character of Jesus? Had the house of Israel any prejudices against this character? Is not this the foundation of the gospel? What is the difference between *Lord* and *Christ*? For whom was Jesus crucified? Shall he reign over all such?

LESSON VI.—Acts ii. 37-47.

37. WHAT was the particular fact of which they were now convinced? Were the whole multitude convinced of this? What is the meaning of the expression “pricked in their heart”? For what were they anxious?

38. Did Peter give them hope of forgiveness? What was the ground of that hope? What would a true repentance imply for them? Did Peter require any other submission? What did their baptism signify? Must they not have been deeply humbled to have submitted to this baptism? Was there any

other promise to them besides forgiveness? Was this the same bestowal of the Holy Ghost which the apostles had received?

39. What promise is referred to? Was this promise confined to the Jews? By what instrument were they to be called? Have all these ever been called?

40. Was this the whole of Peter's address? Did he manifest any peculiar earnestness in this address? How were they to save themselves? To whom is this last allusion? What was the great evidence of their perverseness? From what ruin were they exhorted to escape?

41. Was this exhortation in vain? What word did they gladly receive? Were they immediately baptized? How many were thus added? Was this probably the result of Peter's single address? Did these persons continue in their Christian profession?

42. Did they make any sacrifices for Jesus? What was the apostle's doctrine and fellowship? What is meant by *the breaking of bread*? Did these persons probably include those of all nations? Does this prove that other apostles also were addressing them? Were their conversions all in one place?

43. What effect did this produce on others? Did the apostles now begin to work miracles? What would be the probable cause of this fear? In whose name were these miracles wrought?

44. Does it mean that these three thousand dwelt together? What peculiar reasons were there why there should be this community of goods? Were there not many strangers here? Would they not require assistance? Why would they now particularly require it?

45. To what extent of property or persons did this community of goods reach? Did this become a general habit among Christians? Was not this a strong argument of the sincerity of their faith?

46. Where did they habitually resort? Did they meet elsewhere? What was the reason of their gladness? What is meant by *singleness of heart*? Did they still conform to Jewish customs?

47. What was their chief subject of praise? Were they generally acceptable to men? Were they not persecuted? What was the reason of their having favour with the people? Who is the Lord? What is the church? Who are thus pointed out?

LESSON VII.—Acts iii. 1–11.

1. At what time did this event probably occur? By what title does the Apostle Paul distinguish Peter and John? How long did Christians probably attend upon Jewish ordinances? Was this attendance necessary for Gentile converts? How many daily hours of prayer were there? What were they called, and to what hour of the day did they correspond? Are they all mentioned in the Acts?

2. Was this the first miracle which the apostles wrought after the ascension of Christ? Is there evidence that the man was entirely a cripple? Which was the *Beautiful* gate of the temple? For what purpose would those who entered the temple have money?

3. Is it probable that he knew Peter and John? How long had he been a cripple? Had he been laid at the gate of the temple so long?

4. Were the apostles always able to perform such miracles as they pleased? Is there evidence that they had particular direction to perform this? Did John unite with Peter in performing this miracle? What reason did Jesus give for their inability to cast out devils on one occasion? Is it said that they had faith on this occasion?

5. Did the man expect this cure? Was his own faith necessary to effect it?

6. Did Peter mean he owned no money, or that he had none with him at that time? Was not this after the community of goods? Does it not show that the apostles were not enriched by that? Were they required to be always poor? Did the apostles ever work miracles in their own names? Did they always use the name of Jesus? Did Jesus ever refer to any other power in performing his miracles? Do not these two facts prove his divinity?

7. Was this an immediate restoration to perfect soundness? Were any of the miraculous cures in the Scriptures gradual?

8. Do these expressions state what would naturally have taken place? For what purpose might he be supposed to go into the temple? Were these last the natural expressions of his joy? To whom is praise always due for every mercy? What prophecy did this literally fulfil?

9. Was this a public miracle? Did it excite attention among the people?

10. Might not the people be deceived by some imposture under these circumstances? Were they convinced of the true character of Jesus by this miracle? Why should this excite wonder? Had they not seen the miracles of Jesus?

11. What was his motive probably in holding Peter and John? Would there be many people necessarily in the temple at this time? For what purpose had they assembled? Do you read elsewhere of Solomon's porch? Did the apostles leave the people immediately? Which of them addressed the multitude? Did he generally speak upon such occasions?

LESSON VIII.—Acts iii. 12-26.

12. WHAT did Peter see? In addressing the people, did he wish only to give an account of this miracle? What was his great object? Why should they not particularly wonder at this? Did the people suppose they had done it by their own power? What influence could the holiness of the apostles be supposed to have? Had none but holy men ever performed miracles? Does not this verse show that the apostles had no selfish ends?

13. Would the Jews be disposed to reverence the God of their fathers? Where did God first proclaim this title? Was this miracle an evidence that Jesus was his Son? How had God glorified him? To whom did the Jews deliver him up? What did they deny respecting Jesus? What is meant by the presence of Pilate? Was Pilate satisfied of his innocence? Did he try to release him? What argument of the Jews prevailed with Pilate to crucify him?

14. By whom had Christ been called the Holy One? Where is he styled the Just, or Righteous, or Righteousness? Does it merely mean that he was personally honest? Who was this murderer? Why was he released?

15. Did the Jews kill Jesus? Why is he called the Prince of Life? What is the contrast which Peter here makes? What was currently reported among the Jews in reference to the resurrection of Christ?

16. In whose name? Whose faith is referred to? Was faith always necessary in working miracles? Was it the name of Christ, or faith in his name, which effected this? What must be understood by such a faith as this? Was it a gift of the Holy Ghost?

17. Do any other texts declare this ignorance of

the Jews? Was this ignorance an excuse? Can ignorance be generally so regarded? Were they all ignorant of the real character of Christ? What was Peter's object in this apparent excuse?

18. Did the Jews voluntarily fulfil the Scripture in the death of Christ? What particular fact is here referred to as foretold? Had *all* the prophets foretold this? Who spake by the prophets? Under what character did Christ suffer?

19. What peculiar guilt had the Jews contracted? Could repentance remove it? What is repentance? Is conversion the same? Why were they exhorted to conversion? To whom were they to be converted? What is meant by *blotted out*? Could their sins be really forgotten? What is meant by a time of refreshing? Was it to be a public or a private blessing? Could their conversion hasten it? Is the time of conversion always a time of refreshing? From whom must this refreshing come?

20. How was Jesus Christ to be sent again? Does he come to every converted heart? How is he to dwell within us? What will be his future coming? Will that be a time of refreshing to his people? By whom had Jesus Christ been preached unto them?

21. Is Jesus still in heaven? For how long must he dwell there exclusively? Will he ever appear in person again to men? What is meant by the times of restitution? Had God spoken of such a time? To whom will all the kingdoms of the world be given? Does it mean that each prophet foretold all these things, or that they could be collected from all their works? Had there been prophets literally since the world began?

22. When did Moses utter this prophecy? Was Christ this prophet? Was he of their brethren? In what respects was he like Moses? Were they all required to obey him?

23. What was the penalty of their refusal to

obey? From among what people were they to be destroyed? Was this an important argument with the Jews? Could they deny the authority of Moses? Could they disprove the application of this prophecy to Christ?

24. Were there any prophets between Moses and Samuel? Was he a prophet? Where did he speak of Christ? Did all the prophets speak of the coming of Christ? Does not this verse imply that some of them did not? What days are referred to?

25. What peculiar obligation had the Jews to receive this exhortation? How were they the children of the prophets? Was the covenant with Abraham the great covenant of grace? Was he considered as a representative of others? Of whom was he a representative? Who was this seed of Abraham? Is he declared so to be? How have all kindreds of the earth been blessed through him?

26. To whom did Jesus first send his disciples? Was Jesus first sent to them? For what purpose was he sent? What was the great blessing he came to bestow? How could he be still said to be sent to them after his ascension? Could they be blessed without turning from their iniquities? Did Jesus turn every one of the Jews from their iniquities? Why did he not? Did he offer them, in any respects, a temporal salvation?

LESSON IX.—Acts iv. 1-22.

1. WHERE were they addressing the people? Would these persons probably have been in the temple at that time? What was the office of the captain of the temple? Why should the Sadducees unite in this persecution?

2. Had the priests and Sadducees the same ground of complaint? Why did the priests object to their teaching the people? Why did the Sadducees object to their preaching the resurrection of the dead?

3. Why did they imprison the apostles? At what time did Peter and John go up to the temple?

4. Had their preaching any effect among the people? What did they believe? Were these five thousand in addition to the three thousand converted before?

5, 6. What was the title of the Jewish council? Was it composed altogether of Jews? Could there be two high-priests at the same time? Was not Caiaphas the high-priest now?

7. For what were the apostles to be examined? If this refers to the miracle, did they suspect them of enchantment? Was this lawful? What was then the desire of the council?

8. Was this a fulfilment of any declaration of Christ? How long was it, probably, since Peter denied, before these persons, that he knew Jesus? Did he acknowledge here the authority of the council? What was the precept of Jesus respecting this?

9. In what respect was this a good deed? Was the man present with them? What was this point to be examined?

10. Did Peter give the same account now which he had given before? Does he charge them with the guilt of Christ's death? How many times had he testified to the resurrection? If this council had not been convinced of the truth of this, would they not have charged them with stealing the body of Jesus?

11. What prediction did Peter quote? Of what building is Christ the chief corner-stone? How had he been set at nought? How had he become the head of the corner?

12. To what salvation does Peter refer? To what

does *any other* refer? Was the name of Jesus given among men? Could there be any salvation unless it were thus given? Why must we be saved through him? Are we compelled to be saved? How had the Jews expected salvation? Was that method possible? Had any been saved through Jesus before his appearance?

13. Did they perceive this from their manner of speaking? Were the apostles ignorant men? What was the particular reason for their astonishment? What is meant by *taking knowledge of them*? When had they seen them with Jesus? What did they wish to account for by this?

14. Did the lame man show himself grateful? What declaration of Jesus do these last words fulfil? How did they wish to account for this miracle?

15. Did the council wish to conceal their hesitation from the apostles? Why did they not punish them at once?

16. Did they believe that this was a miracle? Why did they not then submit to Jesus? Had this miracle become public? In what way did they first wish to suppress the apostles?

17. When this could not be done, what was their next object? What did they not wish to spread? Why did they object to it? Was not this threat an acknowledgment of the truth of the apostles' statements? What name was so obnoxious?

18. What difference is there between the two parts of this charge? Did it refer to all occasions, or only to public ones?

19. Were the council believers in God? Did they acknowledge that he had ever spoken unto men? Could they deny the conclusion of the apostles?

20. Did this imply any disrespect to them as civil rulers? Was any thing of importance depending on their speaking? May we, under any circumstances, violate our own conscience to please men?

21. Did the council punish them for this increased boldness? Why did they not? Did the people doubt the truth of this miracle? Does it mean, literally, that *all* did give glory to God for this?

22. What one of our Saviour's miracles was like this? Was this the first instance of persecution which the apostles endured? Of what Christian trait do these apostles give us an example?

LESSON X.—Acts iv. 23–35.

23. Would it be probable that the disciples should be assembled at this time? For what? Were they discouraged by these threats?

24. Do you understand that they all spake together? How could all have united in the same words? Is there any proof that this was a precomposed form? To whom did they address themselves? Why did they select this title of God?

25. By what appellation did God call David? Where is this passage found? Did it first refer to Christ? Were they the heathen who were raging now? Why are these plans styled vain?

26. Do the words *kings and rulers* include all those in authority? Had kings and rulers literally been united against Jesus? Do the terms Lord and Christ, here refer to the same person? Why is it *his Christ*? What does *Christ* mean?

27. To what did the apostles apply this passage from the Psalms? In what sense could Jesus be called the child of God? How was he anointed? Were Herod and Pilate united in their persecution of Jesus? What particular circumstance is related of them at the trial of Jesus? Were both Herod and Pilate governors of Judea? Who were the Gentiles?

Were the people of Israel disposed to unite with them? How were they gathered together against Jesus? Did they occupy the same hall of judgment?

28. Did they accomplish the divine purposes in this persecution of Jesus? Was that their intention? What do you understand by the hand and counsel of God?

29. Were not all the purposes of God now fulfilled in reference to his Son? What had the apostles to do? Did they require divine aid? What particular message required much boldness from them now? Were they disposed to draw back?

30. How should God assist and support them? Is this bodily healing or spiritual salvation? Were the apostles enabled to do signs and wonders? Were these miracles necessary for the establishment of Christian truth?

31. Was God pleased to answer their prayer? In what method? Do you understand this to have been an earthquake? Is there any other instance of such an interposition in the Acts? Was this a new influence of the Holy Ghost? Were they not before filled with his power? Does it mean that they began immediately to speak? What do you understand by boldness in speaking the word of God?

32. How many believers were there at this time? Of what Christian virtue have we here an example? Did they show any love for the things of this world? How far is it now the duty of Christians to imitate this?

33. What is meant by great power? Did the apostles still insist upon the same fact? What was that? Was it of great importance? What is meant by grace? To whom does *all* refer?

34. Were there not many poor persons among the Christians? Were they left in indigence? In what way would many of them be likely to be reduced?

35. Who were made the dispensers of this bounty? Did they enrich themselves? To what extent was this assistance probably given?

LESSON XI.—Acts iv. 36—v. 11.

36. WHY was Joseph called Barnabas? By whom was he so called? Had the Levites any land in Judea? How were they supported? Where is Cyprus?

37. Where was the land of Barnabas, probably? Was he one of the strangers who came to Jerusalem at this time? To whom would he be likely to sell this estate? What seems to be implied in this last expression? Why was this instance particularly worthy of notice?

v.—1. Who are the first hypocrites of whom we read in the Christian church? What were their probable motives in selling this estate?

2. Did they profess to bring the whole of the price of their land to the apostles? Is there any circumstance here which implies great hardness in guilt?

3. Could Peter search the hearts of men? How should he have known the guilt of Ananias? Does not this remove all possible censure from Peter? Do we read elsewhere of the kind of discernment which Peter exercised on this occasion? Does he teach the existence of an evil spirit? Whom did Ananias wish to deceive? But against whom was imposition practised in reality? What was the falsehood which this expression implies?

4. Were the disciples under any obligation to sell their possessions? After having sold it, was he obliged to give the money to the apostles? Does not this aggravate the guilt of Ananias? Does this text

teach us that the Holy Ghost is God? In what sense could he lie unto God?

5. Did Ananias reply to this charge? Was this a divine judgment against his sin, or accidental? What is meant by giving up the ghost? Would this event be likely to make a solemn impression upon men?

6. Who are meant by the young men? Were they not hasty in this interment?

7. Was his wife acquainted with his death? How long after his death did she come in? In what place, probably, was Peter at this time?

8. What price did Peter particularly designate? Did this show a preconcerted deception?

9. Did they design to tempt the Spirit of the Lord? Who is the Spirit of the Lord? Does there appear an undue severity in this transaction?

10. Why was it necessary that such a punishment should be inflicted? Was there any instance, at the commencement of the Mosaic dispensation, of such severity? Would this be likely to deter others from such hypocrisy? Does not the speedy burial of these persons imply the acknowledgment that they died by a judgment of God?

11. What is meant by *the church*? Why should true disciples fear? What would be the subject for fear with others? Is disobedience less terrible, when not immediately punished? Suppose these persons had been permitted to live, what difficulty would have arisen from the example? Does this bring any argument against the mercy of God? Does it show that he is not less just and holy under the Gospel than under the Law?

LESSON XII.—Acts v. 12–26.

12. WERE the miracles of the apostles wrought in private? What is meant by *the hands of the apostles*? What do you understand by *signs and wonders*?

15. Was the power of the apostles generally known? Did this conduct manifest a faith in the power of *Christ*? Why is Peter particularly mentioned? Why should they suppose his shadow would be of use?

16. Was the knowledge of these miracles spread abroad? Would the doctrines of Jesus be likely to spread with the fame of these miracles? Were any diseased persons rejected?

12. Where did the disciples generally meet at this time?

13. Who are meant by *the rest*? Did this union with the disciples mean a sincere act? For what object might deceitful people be supposed to unite with them? Why should they not dare to do it now? Who do you understand by the people?

14. In what did these persons believe? What is meant by being added to the Lord? Did the late exhibition of severity terrify any who were sincere? Were those who joined the disciples now to look for persecutions?

17. Was this increase of the Christian church unnoticed by the council? What was the particular doctrine of the Sadducees? Why should *they* be angry with the apostles?

18. Whom did they seize? Had the death of Ananias any influence upon this? Were these all the apostles?

19. How long were the apostles confined? What divine promises are we led here to confide in? Were others in the prison conscious of this visit of the angel? Is there any evidence of miraculous inter-

ference, further than in the person who opened the doors?

20. Whither were the apostles sent? What is meant by *the words of this life*? For what would the people be assembled in the temple in the morning?

21. Did the apostles hesitate in obeying? What did they teach? What occurred while they were there? What do you understand by the senate of the children of Israel? Where did they send for the apostles?

22, 23. How could the prison have been opened without the knowledge of the keepers? Were not these circumstances calculated to excite much attention? What expression of Paul's to Festus does this illustrate? Had there been any imposture, must it not have been discovered?

24. About what did they doubt? What would they probably fear as the result of such remarkable circumstances? How did they perhaps suppose the apostles had escaped?

25. Did the apostles manifest now, that their united prayer had been heard? What precept of our Saviour's did they here particularly fulfil? Would this conduct prove that they had not made their escape from prison, to be free from punishment?

26. Whither did the officers bring the apostles? Were they disposed to offer them violence? How were they restrained? Do you recognise no higher power in this than that of the people? What expectations had those people who were yet unconverted? Would not the number of disciples have been a sufficient multitude to terrify the council? Does God generally select the most probable or improbable means to accomplish his designs?

LESSON XIII.—Acts v. 27-42.

27. WHAT prediction of Christ did this fulfil?

28. To which of the apostles must this have been particularly addressed? Under what penalty, probably, was this command given? How could they be said to have filled Jerusalem with their doctrine? Does not this imply great publicity in the conduct of the apostles? What did they mean particularly by this last expression? Would they have used it, if they had not been conscious of their injustice toward Jesus?

29. Does this seem to imply that more than Peter and John were brought? Did they refer to what they had said before? Is not this principle always obligatory? What contrast between God and men is implied?

30. Did the apostles still assert the same fact? Was not this appellation of God calculated to gain attention among the Jews? Was crucifixion ever a Jewish punishment? Did not the law allow the hanging of malefactors?

31. How had God exalted Jesus? Was he not before divine? What is the office of Christ as a Prince? What is his office as a Saviour? Does this mean to confine these gifts to Israel? For what reason are the Israelites particularly mentioned? Does Jesus still give repentance? Cannot man repent at his own pleasure or by his own power? How has Jesus been made able to grant forgiveness?

32. What things were referred to? How was the Holy Ghost a witness? Was not this witness more convincing than the general manifestation of Jesus in person would have been? Can men obey God without the Holy Ghost?

33. Was it the boldness of the apostles, or the subject of their address, which offended the council?

What is meant by their being *cut to the heart*? Under what pretence could they slay the apostles?

34. Was there any jealousy between the Pharisees and Sadducees? Might not this have operated upon Gamaliel? Have we any other instance of this? What is meant by a *doctor of the law*? Who was taught by this Gamaliel? Why should he wish the apostles removed? Does this last expression refer to time or place?

35. Are we not to consider Gamaliel here as an instrument of Divine Providence? What evil results would he look for in the punishment of the apostles?

36, 37. Do we read of these persons elsewhere in the Scriptures? What period is included in *these days*? Was this a time when many impostors would arise? On what account? What character would they assume? By whom would their followers be likely to be destroyed and brought to nothing? What taxing is referred to? Why should that be a favourable time to excite rebellion? What does Jesus say of all who came thus before him?

38. Why was it reasonable to suppose that this design would have failed if it had been of men? Did Gamaliel intend that they should be entirely at liberty?

39. Why should he suppose it possible it might be from God? Did the Jews generally believe in the Providence of God? Did any one of their prophets warn against this?

40. Did the council seem willing to agree to the advice of Gamaliel? Was this the first bodily punishment which the apostles suffered? What prediction of their Master did it fulfil? What was the particular object which the council wished to secure? Would they have forbidden the miracles if they had not been united with the teaching?

41. What were the feelings of the apostles under

persecutions? What is Moses said to have preferred? Are Christians now subjected to reproach? Why are they to be of good cheer?

42. What was the great subject of the preaching of the apostles? Do you understand this as simply telling of him, or as proclaiming the whole system of religion which he had introduced? Where did they preach? Must not the council have known it? Why were they not punished? What promise of Jesus, in reference to his church, has this whole history fulfilled? In that declaration might there not be a reference to this constant boldness of Peter in preaching the truth?

LESSON XIV.—Acts vi. 1-11.

1. WHAT period of time is here referred to? How large was the number of disciples? Were these Grecians, Jews? What is the distinction between Grecians and Hebrews? What was the subject of complaint? What was the origin of their daily ministrations? Why was it probable that the Grecian widows should be particularly neglected?

2. Did this complaint imply any injustice in the apostles? From what cause, probably, did this unequal distribution proceed? To whom does the whole multitude of disciples refer? Would it be reasonable there should be a general assembly of the converts upon this subject? What is meant by *the word of God*? What is intended by serving tables? Were these probably public tables? Why was it not reasonable that the apostles should attend to this?

3. Did the apostles assume any authority in this matter? Why was this election committed to the mul-

titude? What is meant by *honest report*? Why should they be filled with the Holy Ghost? What is meant by *wisdom*? What is the difference between *choosing* and *appointing*?

4. What were the peculiar duties of the apostles? With what is the ministry of the word contrasted?

5. How many men were chosen upon this occasion? Were they Jews, Hebrews, or Grecians? Were they appointed as preachers? What is the peculiar character of Stephen? What do you understand by faith? What is the meaning of *proselyte*?

6. Who presented the seven to the apostles? Who are said to have prayed? Why did the apostles lay their hands upon them? To what office are they generally said to have been appointed? What do you understand by that name? What are the duties of that office in the Christian church?

7. Did the work of conversion go on among the Jews? How could the word of God be said to have increased? Where were the disciples still resident? What is meant by *being obedient to the faith*? Is it surprising that the priests should have embraced the religion of Jesus?

8. To what peculiar elevation was Stephen now brought? In what way was his divine appointment manifested? What is meant by *power*?

9. Did Stephen probably preach in these synagogues? What is meant by a *synagogue*? Were there many synagogues in Jerusalem? What were the common services of the synagogue? For what purposes did they dispute with Stephen?

10. Why were they not able to resist him? What do you understand by wisdom? What is meant by *the Spirit*? What promise of our Saviour was here fulfilled?

11. What is meant by *suborned*? What is meant by *blasphemous words*? Can blasphemy be uttered against man? Why was Moses peculiarly reve-

renced? What was the remark of the Pharisees to the man born blind in regard to Moses? Was blasphemy against Moses uttered also against God? What is the rule which Jesus has made in reference to his ministers?

LESSON XV.—Acts vi. 12—vii. 14.

12. WHAT punishment did the law prescribe for blasphemy? Who thus stirred up the people? What is meant by *elders and scribes*? Whither did they carry him? Was this the same council that has been before spoken of?

13. Were these literally false witnesses? Would they not have considered the predictions of Jesus as this blasphemy? What holy place is referred to? What is meant by *the law*?

14. Had Jesus foretold the destruction of Jerusalem? Was he to destroy it himself? By whom was it to be done? What are meant by *these customs*? Did Jesus design to abolish them? Is it likely that Stephen had proclaimed the abolition of the law? What was the real motive of this persecution?

15. What do you understand by this description of the countenance of Stephen? Had there ever been an instance of this appearance before? Would not this imply great obduracy in the council, in their subsequent proceedings?

vii.—1. To whom did the high-priest address himself? Was this a regular form of trial? Did they intend to allow Stephen to make his defence?

2. What were the particular charges against which Stephen defended himself? How did he prove that his declarations of the destruction of the temple and the law had not been blasphemous? What were

some of his arguments in his own defence? Why did he commence with so early a history? To what book are we here referred? Was it before the law and the temple that God appeared to Abraham? Did not that show that neither of them were absolutely necessary? Where was Abraham's first residence? Whither did he remove from thence? Did he go alone? Where is this related?

3. Was it an idolatrous land from which Abraham was brought? What does Joshua say to the Israelites in reference to it? Did Abraham leave his country and friends at the divine command? What does St. Paul say of this in his Epistle to the Hebrews?

4. Where did the father of Abraham die? Whither did God command him to go after this? What land is here referred to? How long did Abraham dwell in this land? How do you learn that?

5. Had Abraham a possession in this land? How did he dwell there? How much of the land did God promise him? Where is that related? Was this a trial of Abraham's faith? How long after this promise was Isaac born?

6. Did the family of Abraham continue to occupy this land? To what country were they to be brought? How long were they to remain there? Were the Israelites in bondage during all that time?

7. What is meant here by *judging*? Did God punish the Egyptians? In what way? To what place were they to return? Where is this promise recorded?

8. Of what was circumcision the sign? Of what does St. Paul say it was the seal? Why did Stephen refer to this? Was circumcision continued in the Christian church? What controversy was there about it? Who were the twelve patriarchs? Why are they so called?

9. Why did Stephen refer to this? Was it not

calculated to irritate his hearers? How was God with Joseph?

10. What were these afflictions? What were the circumstances which gave Pharaoh a knowledge of Joseph? What was the particular mark of his confidence in Joseph's wisdom?

11. In what part of the Old Testament is this related? How long was this famine? Who are meant by *our fathers*?

12. Which of them were first sent? How should there be corn in Egypt if the dearth were there also?

13. Did the same number go the second time? By what circumstance were they detained? Had Joseph been known to Pharaoh before? Did not the butler say he was a Hebrew?

14. How old was Jacob when he went down to Egypt? How many does Moses say went with him? In what part of Egypt were they settled? What was Stephen's object in this long introduction?

LESSON XVI.—Acts vii. 15–36.

15. How long did Jacob live in Egypt? At what age did he die? Did his sons all die in the same land?

16. Where was Jacob buried? Where were his sons probably buried? Where is the account of this purchase? To which of his sons did Jacob give this field?

17. What was the time of the fulfilment of this promise? What was the number of the Israelites when they left Egypt?

18. What is meant by *his not knowing Joseph*? Where is this declared?

19. In what service were the Israelites employed? What command was given by Pharaoh in reference to the male children? What reason was given for this order? How were the children to be destroyed?

20. What particular time is designated? Why was not Moses destroyed? How did his parents at last avoid the king's command?

21. What is meant by *his being cast out*? Where was he educated? Did Pharaoh's daughter know him to be a Hebrew? What rank did this give to him?

22. Were the Egyptians remarkable for their learning? Did Moses dwell at all among the Israelites? Why did Stephen enlarge so much upon the history of Moses?

23. Had he probably been acquainted with his family before this time? In what way does the Apostle Paul describe his forsaking the court of Pharaoh? Where were the children of Israel?

24. From whom did this man suffer wrong? How did he attempt to conceal the death of the Egyptian?

25. Why should he have expected this? Did the Israelites acknowledge him at first? What is meant by *his hand*?

26. Did Moses attempt to exercise any authority with them? What was his argument with them?

27, 28. What was Stephen's view in referring to their rejection of Moses? Did not this retort the charge of disrespect to him upon them?

29. Whither did Moses go? With whom did he live in Midian? By what circumstances did he become known to him? What connection did he form in his family?

30. How long did he remain in Midian? How was he occupied in the desert? Are Horeb and Sinai the same? Who appeared to him? Of what was this bush an emblem?

31. Why did Moses approach the bush? Did this

represent also the present state of the Christian church? Who spake to him from the bush? Are God and the angel the same? What is meant by *the voice of the Lord*?

32. What peculiar title did God assume upon this occasion? In what way had he shown himself the God of the patriarchs? What does the history say that Moses did?

33. What was this meant to signify? Why was this ground holy? What precept of Solomon's is explained by this?

34. What is meant by this repetition? How can God be said to come down? Was Moses willing to be sent? By what signs was he to make himself known?

35. Did Stephen impute this rejection to all the people? What conclusion were they to draw from this evident mistake? What is meant by *the hand of the angel*?

36. From whence did Moses bring them? How many miracles did he work in Egypt? What miracles were performed in the wilderness? How long did they wander there? Had Stephen now defended himself from the charge of blasphemy against Moses?

LESSON XVII.—Acts vii. 37-50:

37. WHY did he so particularly point out Moses? Did Moses refer to Christ in that prophecy? In what sense was Christ a prophet? Was he raised up from among the Jews? How was he like Moses? Upon what occasion was this promise given?

38. What is meant by *the church in the wilderness*? Does this refer to Moses or to Christ? Who was the angel who spake to Moses? What do the lively

oracles refer to? Why are they called lively oracles?

39. Was Moses frequently rejected by the Israelites? Was this a matter of their history? Upon what occasions did they thus desire to return to Egypt?

40. When did they say this to Aaron? Did the Israelites really believe that these were their gods? What was the peculiar extent of idolatry of which they were guilty at that time? Where was Moses at that time? How long was he absent from them?

41. What led them to select this form for an idol? In what days? Did they design to offer sacrifice to the image? What is the account given of their rejoicing?

42. Does this mean that God immediately gave them up? What is meant by the host of heaven? Would this probably be an early form of idolatry? Does God ever punish men by giving them up to their sinful dispositions? Where is this written? What is the meaning of this demand?

43. Does this refer to the same period of history? What is the tabernacle of Moloch? What was the peculiar offering to Moloch? Does this refer to any religious ceremonies or processions? Is this last expression the same as in the prophet? Why is it different? Whither were they carried?

44. Does this show their idolatry to have been more criminal than that of the heathen? Why does Stephen refer to the worship of the tabernacle? Of what was this tabernacle a witness? By whom was it appointed? What do you understand by the fashion that he had seen?

45. To what does *which* refer? Was it another generation which brought this tabernacle in? Why was the former one destroyed? Who is this Jesus? Why were the Gentiles driven from the land? To whom was that land first promised? What remained

unto the days of David? How long was this after Moses?

46. Where is this request of David's recorded? What does he mean by a tabernacle? Had they not one already? Why was not David allowed to build it? What preparation did he make for it?

47. Was the temple then standing the same which Solomon built? In what sense could the temple be called the house of God?

48. Did he say this to show that he was not guilty of blasphemy against the temple? Does not his whole argument from the tabernacle and temple show them that he had great reverence for both, but that neither was of so much importance as they had supposed?

49. Where is this recorded? How is heaven said to be the throne of God? What is intended by the earth being his footstool? Did this imply that he would not accept the house they had built?

50. How has the *hand* of God made all things? Why is this form of expression used? By what means did God make all things? Did Stephen intend, by this, to throw contempt upon their temple?

LESSON XVIII.—Acts vii. 51—viii. 1.

51. WHAT is the meaning of stiffnecked? What do you understand by uncircumcised in heart and ears? How had they resisted the Holy Ghost? Had the Holy Ghost been given to men under the law? How had the fathers of the Jews resisted his power?

52. Were the prophets generally persecuted by the Israelites? Will you give some instances of it? Did the Jews in Stephen's time approve of the murder of the prophets? Why is Christ called the Just

One? Had all the prophets foretold his coming? How could the Jewish council be said to have betrayed and murdered him?

53. Had the Jews before despised great advantages? What were they? How was the law given by the disposition of angels? Did Jesus make this same charge against the Jews? Would this be particularly calculated to offend them?

54. Does this refer to the council? Was this indignation from sincere belief that their law was treated with contempt? Does the expression *they were cut to the heart*, mean they were convinced?

55. What do you understand by Stephen's being full of the Holy Ghost? Did this remove all terror from his mind? What is meant by the glory of God? What is meant by God's right hand? Does this imply the dignity of Jesus?

56. Was this a real opening of the heavens, or only a vision granted to Stephen? Why did Stephen call Jesus by this title? What may be represented by Christ's standing on the right hand of God?

57. What was it that particularly offended them? Does this refer to the council or to the multitude?

58. Why did they drag him beyond the walls of the city? Was stoning a punishment prescribed by the law? For what offences? Was this a regular legal condemnation, or an act of popular fury? What is meant by this act of the witnesses? By what precept was this required? Who was Saul? What does he say was his character at this time?

59. Upon whom did Stephen call, in the hour of his death? Can a created being protect the soul of another? Does not this show us to whom our souls should be intrusted?

60. Of what Christian duty did Stephen give the example? For what end should he utter his prayer so loudly? What is the particular meaning of this petition? Does not this last expression imply that

he did not suffer pain in his martyrdom? By what name is Stephen known in the Christian church?

viii.—1. Why is it particularly recorded that Saul consented to his death? Was this history written with the knowledge of Paul? What effect might the prayer of Stephen have had upon the conversion of Saul?

LESSON XIX.—Acts viii. 1-13.

1. How long after the ascension of Jesus was this persecution? How large was the church probably at this time? What benefit arose to the world from this persecution? Why did the apostles determine to continue in Jerusalem? Why were not they the subjects of martyrdom?

2. Did not these men exhibit remarkable courage? Was the death of Stephen an affliction or a blessing to the church? Were they who lamented, aware of the benefits which would result from it?

3. What is the comparison implied in this first expression? Was this done by authority of the council? Was Saul acting according to his own conscience, in this persecution? Is conscience, then, a sufficient guide to man?

4. What precept of their Master did the disciples now fulfil? What is meant by preaching the word? Were all the disciples ordained preachers of the word? By what authority did any others preach?

5. Was this Philip the apostle? In what direction was Samaria from Jerusalem? Is preaching Christ the same as preaching the word?

6. What advantage had the gospel among the Samaritans, which it had not among the Gentiles? Were there any natural prejudices of the Samaritans,

in opposition to the preaching of Philip? Did the miracles of the apostles generally convince men? Was there not a divine preparation here for the preaching of the gospel?

7. What is meant by unclean spirits? Were there frequent instances of this kind of malady at that time? Were the Christian miracles generally of a public character? How did they confirm the truth of the doctrine of Christ?

8. What city is referred to? What was the cause of this joy?

9. By what name is this man generally known? What do you understand by sorcery? Does *bewitched* mean merely that he deceived them? Or that he really exercised some spiritual influence over them? What is meant by *some great one*?

10. Had Simon been generally acceptable to the Samaritans? Under what character was he received by them? Did the Samaritans expect a Messiah?

11. Why did they pay such a regard to him? What was the peculiar character of the Messiah for which they looked? Did they find any thing like this in Simon? Was there any reality in these enchantments and magic?

12. What was the instrument of bringing them from this ignorance? What were the things which Philip probably preached to them? What is implied in the name of Jesus Christ? Did their baptism imply their real acceptance of the gospel? What did this baptism represent?

13. What did Simon believe? Was his heart truly changed? Can an unconverted man be a believer? Upon what ground was Simon baptized? By what circumstances was he particularly persuaded? Was this the same feeling which his own magic had excited among the Samaritans? Have we a right to receive unholy persons to the ordinances of the church?

LESSON XX.—Acts viii. 14-25.

14. WHY did the apostles remain at Jerusalem? What is meant by the word of God? Does Samaria refer to the country or to a city of that name? For what purpose were Peter and John sent forth? Does this not prove that Peter had no pre-eminence among the apostles? Had Peter and John been remarkable among the apostles?

15. Were not these apostles much prejudiced against the Samaritans? Had they the power of conferring the Holy Spirit? Why then did they pray that the Samaritans might receive this gift? What is meant here by the Holy Ghost?

16. Had not the miraculous powers of the Spirit been displayed by Philip? Why had he not power to communicate this gift? What profession was made in the baptism here spoken of? Was this the same form of baptism which Christ had appointed?

17. Was not this gift in answer to the apostle's prayer? Why was it necessary to lay their hands upon them? Was this imposition of hands upon all the Samaritan believers? Might it not have been only upon those who were set apart as ministers of the church? Is this an example for ensuing ages of the church? Is there any other reference in the New Testament to this laying on of hands.

18. Does not this prove that all the believers in Samaria had not received these gifts? What is meant here by *the Holy Ghost which Simon saw given*? Under what light probably did he view this matter? Why did he wish to purchase this power?

19. Was this probably in a private interview. Were not the magicians and other pretenders in the habit of selling their arts? Did not Simon probably consider this a matter of the same kind? Would it

have much increased his influence if he could have obtained this power?

20. Was this a wish for Simon's destruction; or only a declaration that he would be destroyed, and that his money should perish with him? Did not the assurance that this was the gift of God prove that it could only be bestowed by him?

21. Was the character of Simon evident from this proposition? In what matter had he neither part nor lot? Does this mean that his heart was unrenewed? Is no unconverted heart right in the sight of God? What is the meaning of this expression? Was it right in the sight of men?

22. Was there any hope of forgiveness for Simon? Was it only of this particular crime that he was to repent? Does this give hope to all sinners? Is it not the duty of all unconverted persons to repent? Was the thought of Simon's heart peculiarly sinful? Was his guilt confined to the thought of his heart?

23. Had not Simon been baptized? How was he now then in the gall of bitterness? Had Peter the power of searching the heart? What do you understand by the gall of bitterness? Is every unrenewed heart in this state? What is the bond of iniquity? Can the sinner break this bond? Is a state of sin elsewhere spoken of as bondage? By whom are we made free?

24. Was Simon truly penitent? Why did he ask the prayers of the apostles? What were the things to which he referred? Was he not afraid of their power? Did he believe in the truth of their doctrine?

25. To whom does this refer? To what did they testify in Samaria? What word did they preach? Did they return immediately to Jerusalem? What had so changed their dispositions toward the Samaritans? Do *preaching the gospel* and *preaching the word* mean the same?

LESSON XXI.—Acts viii. 26–40.

26. By what title does St. Paul call the angels? Was this an instance of such ministration? For what purpose was Philip to be sent to the south? Was this declared to him? Does the term *desert* refer to Gaza, or to the way?

27. Of what duty does Philip give us the example? Where was Ethiopia? Were the Ethiopians worshippers of the God of Israel? When could the knowledge of the true God have been introduced there? What office did this man sustain? Did God choose many noble and mighty persons to receive the truth? Why had he come to Jerusalem to worship?

28. How did he employ his vacant time? Were these the Jewish Scriptures? Were they calculated to lead his mind to Christ?

29. How did the Spirit speak to Philip? Had Philip before known the object of his mission? Would not such an interference be calculated to offend a person of his rank?

30. Why was the Ethiopian reading aloud? Could he be expected to understand this prophecy? How far can a man be acquainted with the Scriptures without the aid of the Holy Spirit?

31. Did the Ethiopian know the character of Philip? Had he been accustomed to be taught by men in the Jewish Scriptures? By what name were those persons known who performed this duty? By what power was this willingness to learn bestowed?

32. Was it by accident that he read this passage? What is meant by *Scripture*? What peculiar character of Jesus does this illustrate? What does the apostle Peter say of him in reference to this?

33. What was the humiliation of Christ? What is meant by *judgment*? What do you understand by generation? Was the death of Christ a voluntary death?

34. Does this passage point out the person to whom it refers? Did not Isaiah suffer for the truth?

35. Did Philip confine himself to an explanation of this text? What peculiar characters of Jesus did he explain to the Ethiopian? Does not the subsequent question of the Ethiopian show how extensive the explanations of Philip were?

36. Why should the eunuch desire baptism? Was it required of all persons? What did it imply?

37. Upon what ground was Philip willing to baptize him? What is meant by *believing with the heart*? What did the eunuch believe? How much is included in that expression?

38. Was this a baptism by immersion? Was there any unusual evidence of the man's sincerity? Why should Philip have baptized him so hastily?

39. What do you understand by this? Are there any other instances in the Scripture like this? Why did the eunuch rejoice? By whom was this joy communicated? Do all Christians receive it? Is it necessary for all?

40. Did Philip continue his ministry? How far was Azotus from Gaza? Where was Cesarea? Where was the subsequent residence of Philip? What peculiar circumstances do we read of him afterward?

LESSON XXII.—Acts ix. 1–9.

1. Who was Saul? What do you read of him before this? Had there been a persecution of the dis-

ciples at Jerusalem? Had any of them fled thence? How long after the ascension did this circumstance occur? What is the peculiar force of this first expression? Had the high-priest authority at Damascus? Who was the high-priest at this time?

2. How far was Damascus from Jerusalem? To what kingdom did it belong? To whom were these letters to be addressed? What is meant by *this way*? Why could they not be punished at Damascus? Were the disciples at Damascus acquainted with Saul's design?

3. At what time of the day was this occurrence? Was this a supernatural light? Had the Jews been accustomed ever to see such heavenly appearances? Why did Saul manifest so much agitation?

4. Might he not have been struck with lightning? Was there any other noise than the voice which spake to Saul? In what language did this voice speak? How had Saul persecuted Jesus? Where does our Lord teach us this union between himself and his disciples? Did Saul see the person of Jesus?

5. To whom did Saul address himself? Did Jesus add any other appellation by which he had been known? What is implied by this last expression? Had not Saul been successful in persecution? What had he to fear in pursuing the same course?

6. Was Saul convinced now that Jesus was the Messiah? Why did he tremble? What proof of the power of Jesus might he have reasonably expected? What then was the reason of his astonishment? Did he now give up his design of persecution? Was he now a converted man? Did his question express true submission of heart? To whom did Jesus send him for instruction? Was not this man one whom Saul came to destroy?

7. Who were the men who journeyed with him? Were they not cast down to the earth also? Did

they hear what was said to Saul? Did they see Jesus? Does this expression show that Saul did see him?

8. Did Saul prosecute his journey? How do you understand that when his eyes were opened he saw no man? What did this blindness represent to him? For what purpose was he kept in blindness during this period? To whom would they bring him at Damascus? Were the Jews there acquainted with the object of his journey? Had they received the letters of the high-priest?

9. What was the state of Saul's mind at this time? Did he receive any communications from heaven during these three days? Does this last expression show us the character of his feelings at this time? Who before him was three days in actual darkness before he rose to a new life? Does Paul refer to this similarity of circumstances in any of his epistles?

LESSON XXIII.—Acts ix. 10-19.

10. WHAT would have led any disciples to Damascus at this time? Was Ananias a Jew? What is a vision? Why was Ananias selected for this duty?

11. Who spake to Ananias? Was this the house of a disciple or an unconverted Jew? Why was Saul distinguished by this name? Where was Tarsus? Had Saul never before prayed? In what did his present prayers differ from those which he made when a Pharisee? Can an awakened sinner pray acceptably before his heart is changed?

12. Had Saul any knowledge of the change which was to take place in him? Why did not the Lord restore him and instruct him without the instru-

mentality of man? For what different purposes was the habit of imposing hands used? Was the imposition of hands here spoken of a regular act of the ministry?

13. How can Ananias be excused from too great boldness and irreverence in this reply? Had Ananias any personal acquaintance with Saul? Had the Christians been persecuted in any other place but Jerusalem? Why are Christians called saints? Was persecution a real evil to the disciples of Christ?

14. Was the mission of Saul a public matter? What authority had the chief priests in Damascus? Who were distinguished by this last expression? What is meant by *calling on the name of Jesus*? Have you any instances in the Scriptures?

15. Could Ananias suppose that the Lord was ignorant of these matters? Can the previous life of a man form any objection to him after his conversion? What is meant by *a chosen vessel*? By what similar name does the apostle Paul style the ministers of Christ? Can a man be chosen before his conversion? For what purpose was Saul chosen? Had any of the Gentiles been converted at this time? Before what kings did Paul preach? What is meant by *bearing the name of Jesus*? What apostleship does Paul say was committed to him?

16. Did the Lord announce to Saul all the sufferings which he must bear? Were his sufferings for Christ greater than others generally underwent? What is the account which Paul gives of his sufferings? How did he regard them all? What was the necessity of this suffering implied in the word *must*?

17. Were the feelings of Ananias toward Saul changed? What is that bond which unites all the followers of Jesus? Was Saul expecting this visit of Ananias? Had Saul seen Jesus before his cru

sifixion? Did he see him when he was stoppea in his journey to Damascus? By what title does Paul call himself at this appearing of Jesus? Had Ananias power to confer the gifts of the Holy Ghost? What gifts are referred to?

18. What was this recovery of sight designed to represent? What were the scales which were removed from his mind? For what purpose was he baptized? Did he receive the Holy Ghost before his baptism?

19. To what object was his strength now devoted? What does he say of his labours? With whom did he now associate? What did they glorify in Saul? How long was it before he returned to Jerusalem? How was he occupied at Damascus? What period of time is here intended?

LESSON XXIV.—Acts ix. 20–31.

20. DID Saul deliver his letters to the synagogue? Was he now a converted man? When did his conversion take place? Who is meant by *Christ*? Why did he preach him in the synagogues? What did he prove in reference to him? What is meant by *the Son of God*?

21. Was Saul known to the Jews? What was the subject of their surprise? What is meant by those who called on this name? How did they know he came thither with that intent? What does Paul say he was before his conversion? Who were the chief priests?

22. What is meant by his increasing more in strength? How did he confound the Jews? Who did he wish to prove was Christ? What is meant by *very Christ*? How did he prove this fact?

23. How long a period does this designate? Was Saul in Damascus during this whole time? Could the Jews put him to death lawfully at Damascus? Was this, then, an intention to murder him? What is meant by their taking counsel? What did this intention prove in reference to them?

24. By whom was Saul delivered from their hands? Does this imply that there were many of the Jews engaged in this conspiracy? Under whose government was Damascus at this time?

25. Had Saul a right to avoid persecution? Did this betray a fear of his persecutors? What does Paul mean by saying he consulted not with flesh and blood?

26. How long was this after his conversion? What was the object of his journey to Jerusalem? Had this been a season of persecution? What did the disciples suspect in regard to him? What motive could he have for attempting to deceive them?

27. What is the meaning of Barnabas? To which of the apostles did he present Saul? What account did Barnabas give of his conversion? Why had not the disciples at Jerusalem heard of him before this? What was the subject of Paul's preaching?

28. How long did he stay at Jerusalem at this time? What is the meaning of this expression?

29. With whom did he dispute at Jerusalem? Who were these persons? What was the peculiar reason of their opposition to him?

30. Who were the brethren? Why were they called by this name? Why were they so particularly careful of his safety? Which of the towns called Cesarea was this? What account does Paul give of this journey? What hope had he of doing good at Tarsus?

31. What is meant by the churches? What was the cause of this cessation of persecution? Were there assemblies of Christians in all these places?

What is meant by *edified*? How do you understand their walking in the fear of the Lord? Who was the Lord? What was the comfort of the Holy Ghost? Does *multiplied* refer to the number of churches, or the number of individual disciples?

LESSON XXV.—Acts ix. 32–43.

32. How were the apostles employed during this interval of rest? Had Peter left Jerusalem before? For what purpose was this journey? How far was Lydda from Jerusalem? Who are meant by the saints?

33. Had this man any faith in Christ? Was he in expectation of a recovery? Had the apostles frequently performed miracles at this time?

34. How could Peter know that his word would have such power? What does this prove of the character of Christ? What is the meaning of this last command? Did the apostles always perform miracles in the name of Christ?

35. For what was Lydda remarkable? What was Saron? Was this miracle the instrument of their conversion? Who is meant by the Lord? Were these all Jews? Does this expression mean a true conversion of all these persons?

36. Where was Joppa? By whom was the gospel first preached in these cities? What is meant by *full of good works*? What should we learn from such an example?

37. Can the piety of a Christian be a motive with God to prolong his life? Were not such disciples of peculiar value at this time? What is meant by those days? What was the ancient custom in reference to the bodies of the dead? Is there any evidence of the propriety of worshipping departed saints?

38. How far was Lydda from Joppa? For what purpose did they send for Peter? If it were merely to comfort the mourners, why was it necessary he should hasten to them? Had the apostles raised any one from the dead before?

39. Of what duty does Peter give the example for the ministers of Christ? Were the widows a distinct class among the early Christians? Was Tabitha one of them? What was the particular object of these garments?

40. Does Peter's example authorize prayer for the dead? Why did he exclude all other persons from a view of this miracle? Did he expect this result? Did he know that he possessed this power?

41. Was it not a subject of regret to a saint to be called back to this world? How can you account for their willingness to do it? What evidence have you in Scripture that they had no remembrance of what had past? Was it not rather a matter for sorrow than joy to others, that a Christian who was at rest should be brought back to a state of trial? Upon what ground could they reasonably rejoice?

42. What is meant by their believing in the Lord? How were the miracles of the apostles calculated to lead men to believe in Jesus Christ?

43. Why did Peter remain in Joppa? What length of time had elapsed since the ascension? By what was this period peculiarly distinguished? Of what nation were all the disciples unto this time?

LESSON XXVI.—Acts x. 1-16.

1. Of what new aspect of the Christian religion was the event of this chapter the commencement? Had no Gentile yet been introduced into the church

Where was Peter when this circumstance occurred? Of what nation was Cornelius? What was his office? How many men did he command?

2. Was Cornelius a converted man? What is meant by devout? How had he obtained the knowledge of God? What is meant by all his house fearing God? To what people were his alms given? What is meant by his praying always? Why was so moral and devout a man selected as the first Gentile convert?

3. Was this a regular Jewish hour of prayer? What is meant by a vision? What do you understand by an angel of God?

4. To whom was this appeal made? What reference is there here to Jewish rites? As a memorial of what had they come up?

5. Was this command a reward for his alms and prayers? What promise of Christ to Peter was to be fulfilled now?

6. By the side of what sea? On what greater matter did Cornelius want instruction?

7. What disposition in Cornelius is intimated here? Why was the soldier sent with the messengers?

8. Was this communication to Cornelius altogether private? What did he declare to these men?

9. At what hour of the day did they leave Cæsarea? How far was it from Joppa? At what time of the day was Peter thus engaged? Why did he go to the house-top? What custom of building explains this?

10. Was this hunger appointed as a preparation for the vision? What do you understand by the expression, "while they made ready?" What is meant by *a trance*?

11. What is meant by *a vessel*? What did this represent?

12. Were these clean or unclean beasts? What was the origin of that distinction? What was represented by this multitude of beasts?

13. Did this mean that he should kill merely for his own food; or for sacrifice? What was meant to be conveyed by this command?

14. Did Peter understand the command? What is meant by common? Was this absolutely required by the Jewish law?

15. Whence was this voice heard? How had God cleansed them? Was the Jewish precept abrogated? To what did this refer?

16. Why was this done thrice? What instruction was conveyed by the whole being taken up again into heaven? Of what divine attributes does this whole incident give us an illustration?

LESSON XXVII.—Acts x. 17-33.

17. WHAT evident proof have we here of Divine Providence? What was the meaning of the vision? When did Peter understand it?

18. When was Simon surnamed Peter? Why was this name given to him?

19. Who is meant by the Spirit? What do you learn by a comparison of this with the vision of Cornelius, in reference to the character of the Spirit?

20. Why might it be supposed Peter would hesitate? Did not Cornelius send these messengers? How could the Spirit be said to have sent them?

21. Was this before he received the message from the men? Was he aware of the object for which they came? Did their statement explain the vision of Peter?

22. What is meant here by a just man? Why should his character among the Jews be stated to Peter? Did these men understand the character of God, or his angels?

23. Why did Peter delay so long? Why did any Christians go with him? How many were there with him?

24. What was the peculiar interest of this occasion? Was it a natural disposition of Cornelius which led him to be anxious for the instruction of Peter? Had he a desire for the salvation of his friends? Was he aware of what Peter had to say?

25. Why did Cornelius fall at his feet? Was this an act of religious homage or civil respect?

26. Why should Peter refuse his testimonial of respect? Does this last expression point out the character of Cornelius' homage?

27. What peculiar pleasure was this visit calculated to give to Peter? What gift of the Holy Ghost was now necessary for Peter?

28. Had the law of Moses forbidden the Jews to associate with Gentiles? Does the term Jew here mean strictly a man of Jewish origin? Did Peter now fully comprehend the meaning of this vision?

29. What is meant by *gainsaying*? Why did Peter ask this question, when he had been already informed of the wishes of Cornelius?

30. Was fasting a Jewish habit? What does this teach us in reference to Cornelius? Why did he pray at this hour? Is there any increase of power in united supplications?

31. Are we to understand that Cornelius' acts were perfectly acceptable to God? Why were they valuable? What is meant by *had in remembrance in the sight of God*?

32. If Cornelius were now acceptable in the sight of God, what benefit could he receive from the gospel? Why should not God have proclaimed to him what it was necessary he should know?

33. What is meant by the expression, *thou hast well done*? Why does Cornelius say *present before God*? What did he expect to hear from Peter? What does

this expression teach us of the duty of a preacher of the gospel?

LESSON XXVIII.—Acts x. 34–48.

34. To what differences among men did this assertion of Peter refer? Can it relate to moral character? What had convinced Peter of this fact?

35. Can a man fear God and work righteousness without the divine assistance? What was that fear of God which distinguished Cornelius? Does this text assert that men can find acceptance with God, without a knowledge of Jesus Christ?

36. What is meant by *the word*? What connection has this with the former verse? Between whom did this word preach peace through Jesus Christ? To whom did the word *all* refer? By what title is Jesus Lord of all?

37. What is meant here by *that word*? How had this word been published? What was the commencement of it? What is meant by John's *preaching* his baptism?

38. What was the object of anointing men? Was the same purpose accomplished by the anointing of Jesus Christ? How was he anointed with power? What is meant by *doing good*? Who were they who were oppressed by the devil? In what sense was God with Jesus?

39. Were the apostles all eye-witnesses of what Jesus did? What countries were included in the land of the Jews? To whom do they refer? Why was this an accursed death?

40. What is meant by *openly*? Was it the same being that was buried whom God raised up?

41. Would it not have been better confirmation of the truth if he had been shown to all the people?

To what does this *chosen before of God* refer? What was the proof which the apostles had of his resurrection? Why did they always insist upon this truth?

42. What were they to preach to the people? Why was the character of Jesus as a Judge connected with this preaching? What is meant by *quick and dead*?

43. What authority was added to the fact of Christ's resurrection by the testimony of the prophets? What is meant by *through his name*? What is believing in Christ? What is meant by *remission of sins*?

44. Had Peter finished his discourse? What is meant here by *the falling of the Holy Ghost*? What is meant by the *word*?

45. Had no Gentiles before received the Holy Ghost? Who are referred to as *they of the circumcision*? What was the reason of their astonishment?

46. What is the connection of these two expressions, *speaking with tongues* and *magnifying God*? What is meant by the last? How were these evidences that the Holy Ghost had come upon them?

47. To whom did Peter address himself? Why was baptism with water necessary? Who are meant by *we*? Why did Peter apply for the opinions of the others upon this subject?

48. Did he baptize them himself? What is meant here by the *name of the Lord*? Was this the form of baptism appointed by Jesus Christ? Why did they vary from this form?

LESSON XXIX.—Acts xi. 1-18.

1. Who are meant by the brethren? Were they surprised that Gentiles should accept the gospel, or that God should grant it to them? What is meant by *the word of God*?

2. Who were they of the circumcision? Does this refer to the apostles?

3. Was not this an improper interference with Peter's apostolical character? Was it unlawful for him, as a Jew, to eat with Gentiles?

4. Why did not Peter assert his authority as an apostle? What Christian grace did he here exemplify?

5. What connection had his prayer with the vision? Was not this a divine answer to enlighten his mind?

6. What was his great objection to partaking of the meat which was thus set before him? Of what character were all the beasts?

7. Was there any doubt in reference to this voice? If he was sure it came from heaven, how could he reply to it in this manner?

8. What is the difference between common and unclean?

9. Are all creatures lawful food under the Christian dispensation?

10. What was the reason of this repetition?

11. To what direction did he design to lead the minds of his opposers?

12. Were these objectors believers? Did they understand what he meant by *the Spirit*? What would have been the natural grounds of his hesitation? Were these brethren of the circumcision?

13. What was the ground of confidence to Peter through all this strange transaction? Could he

have doubted from whom the command proceeded? To whom does he show we are to commit ourselves?

14. Is there any addition in this verse to what we have read before? Could not Cornelius have been saved without a knowledge of the gospel? What then was the state of his heart before Peter came to him? Were all his house to be saved by his faith?

15. Does he point out the appearance in which the Holy Ghost came upon them? Had not Peter finished his instructions to them when the Holy Ghost descended?

16. Had Peter supposed before that this promise was confined to the apostles? To whom does he refer as the Lord? What was the connection between the gift of the Holy Ghost and the form of baptism?

17. Did these Gentiles receive the same powers which the apostles had? At what time did the apostles first believe on the Lord Jesus Christ? Why was outward baptism necessary when they had received the gift of the Holy Ghost?

18. To whom is the reference made here? What is meant by *their glorifying God*? How is this consistent with their being silent? Was this a gift which God alone could bestow? What is repentance unto life? What is meant by *life*? Did they now believe that the Gentiles might be brought into the church without an observance of the law?

LESSON XXX.—Acts xi. 19–30.

19. WHAT portion of the disciples were driven from Jerusalem at the death of Stephen? Why did they thus limit the offers of the gospel? What word did they particularly preach?

20. Were these persons Jewish converts? What led them to pass the limits which had restrained others? Under what peculiar character was Jesus preached to the Greeks?

21. What is meant by *the hand of the Lord*? What did these persons believe? To whom did they turn? Did this success prove that the disciples had done properly in preaching to the Gentiles? Does success in all cases show that the means which have produced it were right?

22. What is meant by *the church at Jerusalem*? For what purpose was Barnabas sent forth? Was he an apostle? Why was he selected?

23. What is meant by *his seeing the grace of God*? Had he no Jewish prejudices? To whom did he address his exhortation? What is to be understood by cleaving unto the Lord? How are we to do this with purpose of heart?

24. What do you understand by a good man? What do you mean by his being full of the Holy Ghost? What is meant here by faith? What connection was there between the character of Barnabas and this adding of many unto the Lord? How were they added unto the Lord?

25. What is the last account we had of Saul? How long a period had intervened? Why should Barnabas particularly desire Saul?

26. Does this imply that Barnabas had authority over Saul? For what purpose did they remain so long in Antioch? By whom were the disciples first called Christians? On what account?

27. Were these divinely inspired prophets? What time is referred to by *those days*?

28. Does this mean the Holy Spirit? Was this famine to be literally throughout the world? What limitations has this expression often in the Scriptures?

29. To what disciples does this particularly refer?

Why should they send relief to the brethren in Judea? Does this point out the place of this dearth?

20. Who were the elders? Why was it not sent to the apostles? Who accompanied Barnabas and Saul on this journey? By what direction does Paul say he went up to Jerusalem upon this occasion? To what does he refer in the expression which he uses in his account of this journey? For what purpose did he go up to Jerusalem?

LESSON XXXI.—Acts xii. 1-12.

1. WHAT time is here referred to? What Herod was this? Who are meant by certain of the church? What is meant by *vexing them*?

2. Whose son was this James? What declaration of our Lord's to him was now fulfilled? What is meant by *his killing James with the sword*?

3. What should have led Herod to hesitate in this persecution? What was the last account we have had of Peter? When were the days of unleavened bread? Why was this period selected for his apprehension?

4. Why was not Peter immediately put to death? What number of soldiers were set to guard him? What is meant by *Easter*? What is meant by *bringing him forth unto the people*?

5. For how long a period was Peter kept in prison? What do you understand by *prayer without ceasing*? Why should the disciples be particularly anxious for his preservation?

6. What was the method of confinement which is referred to in this verse? What peculiar character of God's general providence is displayed in this text?

Why was it not possible that he might be rescued by human power?

7. Was this an answer to the prayers of the disciples? What are we taught by the time of this deliverance in reference to answers to prayer in general?

8. Does this imply that the whole transaction passed without hurry or confusion? What description of Eastern garments are referred to here?

9. Was the prison broken open by the angel? What was the nature of this miraculous deliverance? Why did Peter suppose it to be a dream?

10. What is meant by *the first and second ward*? Was the prison out of the city? How far did the angel attend him? In what way did he leave him?

11. What is meant by *Peter's coming to himself*? Had Peter ever experienced such a deliverance before? Were the Jews expecting his execution?

12. What is the meaning of this first expression? Why did he go to this particular house? Was this in the night or in the day? What example is given us here? What peculiar office of the angels of the Lord does this event display? What ground does it give us to expect miraculous interference?

LESSON XXXII.—Acts xii. 13-24.

13. WHAT is meant by *the door of the gate*? Why, at a public assembly of the disciples, should the doors be fastened? What was the ground of their suspicion?

14. What argument for the truth of the narration could be derived from this verse?

15. Why did the disciples thus distrust? Was not this the subject of their prayers? What is meant

by *his angel*? What two suppositions might they make in reference to it?

16. Does not this surprise show that they had not prayed with faith? What do you understand by believing when we pray?

17. Does this imply that they were in confusion? How had the Lord brought him out of prison? Why did he command them to show it to James? Had not James been killed by Herod? Were not the brethren assembled here? Why did Peter withdraw himself?

18. What were the circumstances which would create peculiar surprise?

19. By what Roman law were the guards put to death? What is implied by Herod's seeking him thus? Might he not have suspected the true cause of Peter's escape?

20. What Cesarea is referred to here? Had this Herod an extensive jurisdiction? Where were Tyre and Sidon situated? How was their country nourished by the king's country? What evidence of this same fact have you in the Old Testament? What country is referred to as the king's country?

21. What was the object of this appointed day? What account does Josephus give of the appearance of Herod?

22. Was this shout agreeable to Eastern customs? Did Herod manifest pleasure at this flattery?

23. What is meant here by the angel of the Lord? What is the meaning of the reason which is given for his punishment? What do you understand by *giving up the ghost*? Had other persecutors died under similar judgments?

24. What is meant by the *word* of God? How could it be said to grow and multiply? What connection had this with the death of Herod?

LESSON XXXIII.—Acts xii. 25—xiii. 12.

25. WHITHER did they return? What ministry is referred to? Was this Mark the Evangelist? What is the reason of this frequent use of two names for the same person?

xiii.—1. What Antioch was this? What is meant by prophets and teachers? Were these the stated pastors of the church in Antioch?

2. How were they ministering unto the Lord? What was their purpose in fasting? How was this communication of the Holy Ghost made to them? What was the work to which these two had been particularly called? Was this their ordination as apostles? Does this imply that a knowledge of this call had been before given to Barnabas and Saul?

3. Was this a continuance of the fast before referred to? For what should they pray? What was the object of this laying on of hands? What is meant by sending them away?

4. How could they be said to be sent forth by the Holy Ghost? Where was Seleucia? Where was Cyprus?

5. Which of them was a native of this island? Where was Salamis? Why did they first preach to the Jews? Who was this John? What do you understand by *minister*?

6. Where was Paphos? In what direction had they now passed through this island? What is meant by *sorcerer* and *false prophet*? Was this a lawful occupation among the Jews?

7. Was this deputy a Gentile? Of whom was he the deputy? What is meant by a *prudent man*? Where were Barnabas and Saul? What idea does the expression *the word of God* convey?

8. Does *Elymas* refer to the name, or the profes-

sion of this man? What was the reason of his opposition? What is meant by the faith? What declaration of the apostle Paul does this illustrate?

9. Why was Saul called Paul? What do you understand by his being now filled with the Holy Ghost? What idea is conveyed by this last expression?

10. What is meant by subtilty?—And by mischief? How could a man be called by this appellation? Had any one before made use of such an expression? How was he the enemy of all righteousness? What were the right ways of the Lord? What is the meaning of that expression? How did Elymas pervert them?

11. For what purpose was the hand of the Lord to be upon him? Why was this blindness temporary? What is meant by a mist and darkness? Was his sight afterward restored?

12. How was this event calculated to make him believe? What did it lead him to believe? What do you understand by the doctrine of the Lord? What connection had the doctrine of the gospel with this miracle?

LESSON XXXIV.—Acts xiii. 13–25.

13. Who made up the company of Paul? Where was Pamphylia? Why did John leave them? Was his departure with the approbation of the apostles?

14. Was this the same Antioch from whence they were sent to Cyprus? Give some account of the location of this city. Was this the Jewish Sabbath? Had not the disciples of Jesus been excommunicated from the synagogue? How were these permitted to enter?

15. Were the Scriptures read always in the synagogue? What is meant by the law and the prophets?

Who were the rulers of the synagogue? Why was such a message sent to the apostles? What did they mean by this title? What exhortation did they particularly desire?

16. To what two classes of persons does he address himself? What is implied in this fear of God? What was Paul's object in this discourse?

17. In what sense was he the God of Israel? Who were referred to as their fathers? How were the people exalted in Egypt? Why does Paul refer first to this early deliverance of their nation? What address like this have we considered before? What is referred to as a high arm?

18. What is meant by *he suffered their manners*? What was the general character of the Israelites at that time?

19. How could God be said to have destroyed these nations? Were the Jews, whom Paul was addressing, now in this land?

20. To what period of time does this 450 years refer? Who was the first of the judges referred to? How was Samuel a prophet?

21. To what period does this term *afterward* refer? Why did the Israelites desire a king? How must this forty years be computed?

22. What was the immediate cause of Saul's removal? What does God say of this by Hosea? What is meant by David being a man after God's own heart? How did he fulfil all his will? Why had Paul brought their history so particularly down to this point?

23. In what sense was the Messiah to be the successor of David? Where are there any promises to this effect? How was Jesus of the seed of David? Was this the kind of Saviour whom they expected? What was the point which he had to prove to them?

24. Were these Jews acquainted with the fact of John's preaching? Why does Paul refer to that?

Did John preach to all the people of Israel? What is the meaning of this?

25. What is meant by John's *course*? What is the reference which it contains? Who did John deny that he was? Was this a menial office? In what sense did Jesus come after John? Was this a fulfilment of prophecies? To what point had Paul now brought the mind of his auditors? What is the peculiar wisdom displayed in this address?

LESSON XXXV.—Acts xiii. 26–41.

26. WHAT two classes of persons did Paul address? What is meant by *the word of this salvation*? What is the peculiar emphasis on those words *to you*?

27. Why did the Jews not know Christ? What is meant by their not knowing the voices of the prophets? Was this a voluntary fulfilment of the prophets?

28. Did the Jews bring no accusation against Jesus? Was not their accusation true? Why was not the charge of blasphemy a cause of death? Why could not they put him to death without the consent of Pilate, as they did Stephen?

29. What were the points in which they fulfilled the prophecies at his crucifixion? What does this relation of circumstances of the death of Jesus, show Paul's confidence to be?

30. In this resurrection from the dead, what testimony was given to Jesus? What proof was there that Jesus was truly dead?

31. Had not Paul himself seen him? To whom does he refer as these witnesses? When did they come up with him from Galilee to Jerusalem?

32. To whom does *we* refer? Why were these glad

tidings? What was that promise? Who were the *fathers*?

33. To whom does he refer us *as their children*? Where did God promise to raise up Jesus again? How did the resurrection of Christ prove him to be the Son of God?

34. What is meant by Jesus returning no more to corruption? What do you understand by the sure mercies of David? In what sense could Christ be called David? Where is this promise?

35. How was Christ God's Holy One?

36. How does Paul prove that this could not refer to David? What is meant by *laid unto his fathers*?

37. What is meant by *saw*? Is this connected with the short period of his interment?

38. How is this the conclusion from Paul's argument? Why is it said *this man*? How can the forgiveness of sins be preached? What is meant by the forgiveness of sins?

39. Could they be justified from any thing by the law of Moses? What is the *cause* of our justification under the gospel? What is the *instrument* of it? By whom are we justified? What is justification?

40. What was the guilt of which they were to beware? By which of the prophets was this spoken?

41. What did these persons despise? What effect had this contempt upon their destruction? What was the work referred to? Why were the Jews incredulous in reference to this? What important lesson does this verse teach us?

LESSON XXXVI.—Acts xiii. 42.

42. Did all these Jews reject the preaching of the gospel? What should have led the Gentiles to assemble there? What *words* are referred to?

43. What is meant by the congregation? What is the distinction between these two classes of persons? Does their following Paul and Barnabas mean literally this? What do you understand by *the grace of God*? How were they to continue in the grace of God?

44. What collected this large multitude? Where were they assembled? Why should the attention of the Gentiles be so excited? Why is the gospel so frequently called the word of God?

45. What was the reason of this envy? What persons are meant here by Jews? How did they speak against the things spoken by Paul? What did they contradict? What is meant by their blaspheming?

46. To whom did the apostles address themselves? What was the necessity? With what feelings did the Jews put the gospel from them? Did they express the opinion here referred to, or did their refusal of the gospel prove this fact? Had not the apostles been preaching to the Gentiles? How could they say that they turned to them now?

47. What command is here referred to? Where is this prediction? Who are meant by Gentiles? What is meant by the ends of the earth? What do you understand by salvation? To whom was this prediction addressed?

48. Did the apostles mean no more to address themselves to the Jews in Antioch? For what were the Gentiles glad? What is meant by glorifying the word of the Lord? What was this word of the Lord? What do you understand by *ordained*? Does this refer to the Jews or the Gentiles? What is meant by *believed*?

49. By whom was the word of the Lord thus published? What region is referred to?

50. Who are referred to as the devout and honourable women? Under what representation did they raise persecution against the apostles? Were they

expelled by public authority, or by private violence? What is meant by their coasts?

51. Was this in compliance with the command of Christ? Was that command designed to be literally obeyed? Was there any habit among the Jews of this kind? What was meant by this form of departure? Where was Iconium?

52. What disciples are here referred to? What was the cause of their joy? Would not the persecutions of the apostles grieve them? What is meant by the Holy Ghost? What promise of our Lord's was thus fulfilled to them?

LESSON XXXVII.—Acts xiv. 1-13.

1. WHAT led the apostles to Iconium? Why did they go into the synagogue of the Jews? What is meant by they *so spake*? Who were the Greeks here spoken of?

2. What was the reason of this peculiar opposition of the Jews? Why was it necessary that they should stir up the Gentiles for persecution? In what way would they make their minds evil affected? Who were the brethren?

3. Why did the apostles continue here in the midst of persecution? What is meant by *speaking boldly in the Lord*? What is meant by the *word of his grace*? Could not the apostles work miracles at their own pleasure?

4. Who were the multitude of the city? Were these who held with the apostles all Christians?

5. What was this assault? Who were the rulers spoken of here? Was this persecution by a regular trial, or by the violence of the multitude?

6. Where were Lystra and Derbe? Were the

apostles right in flying from sufferings? To what extent might they avoid persecution?

7. What is meant by *the gospel*? What were the peculiar features of the gospel which the apostles preached here? In what way did God manifest his providence under these circumstances?

8. Was this meeting of the cripple an accidental circumstance? What influence had the performance of miracles upon the belief of men in the gospel?

9. Where did he hear Paul? What is meant by *his hearing Paul speak*? Who is said to have had this faith, Paul or the impotent man? Was he a believer in the gospel before he was healed?

10. Why did Paul speak with a loud voice? How should Paul know that this attempt to heal the man would be successful? What was depending on the certain performance of this miracle?

11. What was the speech of Lycaonia? Does this mean the language of Lycaonia, or according to their manner of speaking? Who were meant by *the gods*? Where was the supposed residence of these? How then were they connected with the images which were worshipped?

12. Why did they make this particular designation of the apostle? Who was Jupiter supposed to be? Did the heathen suppose their gods visited them often in this manner?

13. To whom does the expression *which was before their city* refer? What ancient custom does this illustrate? Why were oxen and garlands brought? Why were they brought unto the gates? For what particular purpose was this sacrifice intended?

LESSON XXXVIII.—ACTS xiv. 14-23.

14. WERE not the apostles present when this procession was made? Why did they rend their garments?

15. What things are referred to? What is meant by *like passions*? What vanities are referred to? Under what aspect do these words exhibit the apostles? Who was the living God to whom he desired them to turn? What peculiar character of God did the apostles here exhibit?

16. How did God suffer all nations to walk in their own ways? How can his government be justified in this? What is meant by *their own ways*?

17. With what other circumstances is their state contrasted here? What witness did God give among the heathen? What is the meaning of this last expression? What evidence of the nature of God could the heathen collect from the works of creation? What did they collect?

18. In what way did this address influence the people? Was the sacrifice to be offered unto them? What was the nature of this sacrifice?

19. What has been said of these Jews before? Who were the people of Lystra? Was this by popular tumult? Why was Paul selected? Why was he dragged out of the city? What instruction does this give us? Does Paul ever refer to this persecution?

20. Was Paul actually dead? Why were the disciples gathered around him? Was he restored to perfect soundness? What effect would this restoration have upon the other disciples? With what particular disciple did Paul become acquainted here?

21. What is meant by *teaching* in this verse? Why did the apostles return to these cities?

22. What do you understand by *confirming* the

souls of the disciples? What is meant by *the faith*? What illustration had been given them of this assertion? Is this intended to be universally applicable?

23. Who were these elders? What object of this second visit of the apostles does this display? What was the particular object of this prayer? How is the Lord referred to here?

24, 25. What was the course of this journey? Where was Attalia? What particular object had the apostles in this mission? Where is the account of its commencement?

26. Why did they come to Antioch? When were they thus recommended? What is meant by *the grace of God*? What work was this?

27. What did they relate to the church here? What had been the course of their journey? What had God done with them? What is meant by *the door of faith*? By what had this journey been distinguished?

28. How long time did the apostles remain in Antioch? Was this a season of rest for them? For what purpose did they remain in Antioch?

LESSON XXXIX.—Acts xv. 1-12.

1. WERE these men believing or unbelieving Jews? Whither did they come? What does *after the manner of Moses* mean? What view had these persons of the Christian system?

2. Why should this doctrine be particularly unacceptable at Antioch? Upon what principle did Paul and Barnabas oppose it? Why should they go to Jerusalem? Which of the apostles were now there?

Was this an acknowledgment of the authority of the Jewish church over others?

3. In what direction was Jerusalem from Antioch? Through what countries must they pass? By what church were they brought on their way? Were there churches established in the countries here spoken of? By whom was the gospel first preached in them? What do you understand by this conversion of the Gentiles? Was it the general fact, or some individual instances? Were these Jews brethren, who regarded this with joy?

4. What distance had they travelled on this journey? What particular distinctions are referred to here? To what does this last expression refer?

5. Does this refer to an occurrence in Jerusalem, or is it a part of Paul's statement? For what were the Pharisees particularly remarkable? To whom does this remark of the Pharisees refer? What three classes of persons composed the whole number of converts to Christianity?

6. By what title is this meeting generally known? What was the great point under consideration?

7. Among whom had this disputing been? Does this prove that the apostles were not inspired? To whom did Peter address himself? How long before this was the event referred to? To whom did he refer as *us*? By what title was Peter particularly distinguished? What effect would this have upon the opinion which he now expressed?

8. What is meant by *God's bearing them witness*? Were these the miraculous gifts of the Holy Ghost? What is meant by the last words of this verse?

9. In what way did God show this? What faith is this? How does faith purify the heart? Who is referred to as thus purifying their hearts?

10. How was this tempting God? What is meant by *this yoke*? Does this imply that God's laws were

unjust? How were his justice and goodness made clear in these requisitions?

11. To whom does *we* refer? What is meant by *the grace of our Lord Jesus Christ*? What do you understand by *even as they*? How were the Gentiles saved? Had the law no influence upon the salvation of the Jews?

12. What induced them to be silent? To whom does *all the multitude* refer? Why did they refer to these miracles? What was the particular point which they wished to establish? How did their miracles effect this? How many times had Paul been in Jerusalem since his conversion? Where does Paul refer to this journey?

LESSON XL.—ACTS xv. 13-29.

13. WHICH James was this? Why did he declare the sentence of the council? To whom did he address himself?

14. What is referred to as God's visiting the Gentiles? What is meant by *taking out of them a people*? For what purpose was this people selected?

15. For what purpose did James quote the prophets in reference to this? What is referred to by *this*?

16. Where is this written? What is meant by *after this*? What do you understand by God's returning? What is meant by *the tabernacle of David*? How had it fallen down? In whom was it set up?

17. Who were the residue of men? What should lead them to seek after the Lord? How was the name of God called upon the Gentiles? By what instrument was the Lord to do these things?

18. What is the connection of this with what precedes? Was this calling of the Gentiles a long-determined event? To whom was the promise of it first distinctly made?

19. What did James mean by his sentence? What did he refer to as troubling the Gentiles? How is this a conclusion from his argument? Had not the Gentiles turned to God before the gospel was preached to them? What particular turning to God is referred to here?

20. Were these moral or ceremonial requisitions? What is meant by *pollutions of idols*? What do you understand by blood?

21. How is this a reason for the prohibition referred to? What is meant by *preaching Moses*? What is referred to as thus read? Did the Gentiles attend the service of the synagogue?

22. Who were these apostles and elders? What is meant by *the whole church*? What is meant by *their own company*? Have we any other notice in the New Testament of these two messengers?

23. Why were not these letters from the apostles alone? Why were they addressed to the Gentiles alone? Why were they addressed to so large a district of country?

24. What did they mean by going out from them? How did these words subvert their souls? To what extent was a man a debtor who was circumcised? Does this explain the meaning of the above expression? To whom does *we* refer?

25, 26. Why were these men sent with Paul and Barnabas? To whom does this last verse refer? What do you understand by the name of our Lord Jesus Christ?

27. What were Judas and Silas to communicate by word of mouth?

28. When had the Holy Ghost declared his plea-

sure in this matter? Why were these things necessary?

29. Upon what ground were the Gentiles required to abstain from these things? How long were these ceremonial restrictions obligatory? What is meant by the phrase *ye shall do well*?

LESSON XLI.—Acts xv. 30–41.

30. FROM whence were they dismissed? Which of the cities of this name is referred to? What is meant by *the multitude*?

31. To whom does *they* refer? What consolation did this communication give? Why was liberty from the law a consolation?

32. What is meant by *prophets*? Where is this word used elsewhere in this sense? What was the particular object of this exhortation? What is meant by *confirming*?

33. What do you understand by their being let go in peace? Of whom is this spoken? Where were the apostles? Were all the apostles there?

34. By what other name is Silas known? What does Peter call him? Why did he remain at Antioch?

35. What is the distinction (if any) between teaching and preaching? Were there *many others* preachers?

36. What journey had Paul and Barnabas made together before? What was the object of this visit? Does this last expression refer to bodily health?

37. Why did Barnabas select John for their attendant? Was this the Evangelist Mark?

38. What was the reason of Paul's rejecting him? When was it that John had left them in this way?

Where did he go upon that occasion? What work is referred to?

39. Was this an angry contention? Were these apostles finally separated from each other? Did Paul ever receive John again to his friendship? What connection had Barnabas with Cyprus? Do we read any thing more of the labours of Barnabas?

40. Was Paul's journey by land or water? What do you understand by this recommendation? Does this point out the opinion of the brethren upon the difference between the apostles?

41. What object had Paul in this journey? What particular communications did he make to the churches?

LESSON XLII.—Acts xvi. 1-13.

1. WERE Lystra and Derbe in Syria or Cilicia? What particular event marked Paul's first visit to Lystra? Had Paul been before acquainted with Timothy? Was the mother of Timothy a Christian? What is meant here by *a Greek*?

2. Does this refer to Timothy or his father? What is meant by *well reported of*?

3. Upon what ground did Paul circumcise Timothy? Was this inconsistent with the decree of the apostles? What were the views which Paul now maintained in regard to the Jewish law? What connection has this last expression with the circumcision of Timothy?

4. Were there Gentile converts in these cities? What decrees were these? To whom were they delivered? Had the apostles and elders in Jerusalem authority over all the churches?

5. How did these decrees tend to establish them

in the faith? Of what class of persons has it been said before, *the Lord added daily to the church?*

6. In what way were they received in Galatia? Where were Phrygia and Galatia? What is meant by Asia in this verse? Why should they be forbidden to preach there?

7. In which direction from them was Mysia? Where was Bythinia? What spirit is referred to? Why did he thus hinder them in Asia?

8. Where was Troas? What was the evident design of the Holy Spirit in leading them in this direction?

9. Where was Paul when he saw this vision? What is meant by *a man of Macedonia*? What was the assistance they desired? How should Paul know that this was not some deception?

10. Why was the style of the history here changed from *they* to *we*? Where was Macedonia? Were they to cross the sea for this purpose? What important event in Paul's ministry do these verses relate?

11. Where was Samothracia? In what direction was it from Troas? Was Neapolis in Asia or Europe?

12. Of what nation was Philippi a colony? What persons are included now in the expression *we*?

13. Why was prayer made by the river side? Were there any Jewish houses of worship beside the synagogues? Does this refer to such an one? Were these Jewish or Gentile women? Was there a synagogue at Philippi? What information does the remainder of the chapter give respecting the inhabitants of Philippi?

LESSON XLIII.—Acts xvi. 14-24.

14. WHERE was Thyatira? For what manufactures was this city distinguished? Was Lydia of the Jewish religion? How did the Lord open her heart? What was the consequence of this opening of her heart?

15. Upon what ground were her family baptized? What did she mean by *faithful to the Lord*? Was she a resident of Philippi? To what extent is hospitality a Christian duty? What is meant by this *constraint*?

16. Does this mean *prayer*, or the Jewish oratory? What is meant by *a spirit of divination*? Were there any real inspirations by evil spirits? What do you understand by *soothsaying*? In what way did they derive gain from this?

17. Was this a voluntary action on her part? Was this assertion of her's a testimony drawn out by the power of God, or an act of Satan's? If the latter, what could he hope from it? What is meant by *salvation*?

18. Was it the continuance of this that grieved Paul? For what was he grieved? To whom did Paul address himself? Does this prove that it was a real possession of Satan? What is meant by *the name of Jesus Christ*?

19. Was the girl now converted? What must have been the character of these persons? Why did they seize upon Paul and Silas? Who were these rulers?

20. Do magistrates and rulers here refer to the same persons? What was the ground of their accusation against the apostles? What force does their being Jews add to the charge?

21. Why did they not accuse them of their personal injustice in destroying their gains? What

kind of customs are referred to? How were these customs unlawful for Romans?

22. Were the heathen populace generally disposed to persecute the apostles? Where does Paul refer to this punishment? What does he mean by stripes above measure?

23. Why were they imprisoned after this severe scourging? What was the object of the rulers' fear in reference to the apostles?

24. What is meant by *the inner prison*? Is there any evidence of peculiar cruelty on the part of the jailer? What were the stocks? Did the rulers command this? Under such circumstances, what was the source of comfort to the apostles?

LESSON XLIV.—Acts xvi. 25–40.

25. WHAT enabled the apostles to rejoice in their confinement? For what did they praise God?

26. Was this a divine interposition in their behalf? What did it testify in reference to them? What effect would it be likely to have upon the heathens around them? Why did not the other prisoners escape?

27. What was the object of the jailer's fear? Did the Romans consider suicide as lawful?

28. How should Paul know the design of the jailer? Where was Paul? Did he know the reason of the jailer's apprehension?

29. What was the particular circumstance which arrested the attention of the jailer? What was the cause of his trembling? What should have led him to connect these circumstances with Paul and Silas?

30. From whence did he bring them out? In this

question did he refer to the salvation of his soul? What dangers did he fear? What had produced this excitement?

31. Did this answer of the apostles open to him the way of salvation? What is meant by his believing on the Lord Jesus Christ? Could he do this? Would his house be saved by his faith? What was the design of the apostle in this expression?

32. Had they not already spoken to him the word of the Lord? What does this add to the meaning of the last verse?

33. What was the immediate proof of his change of heart? What light does this circumstance throw upon the extent of the miraculous powers of the apostles? What probability must be drawn from this in reference to the mode of baptism? What is the meaning of *straightway*?

34. Had he no fear of the rulers in this attention to the apostles? What was the ground of his joy? What is meant by *believing in God*? Who were probably included in all his house? What diversity of operation was there between the conversion of the jailer and the conversion of Lydia?

35. Had all these circumstances occurred in the night? What led the magistrates to release them?

36, 37. What particular protection had Roman citizens? What is meant by *uncondemned*? Why did Paul thus insist upon his right as a Roman citizen? Was he resisting evil?

38. Why did the magistrates fear? In what other instances did Paul claim the privileges of a Roman citizen? What is meant here by *Roman*?

39. Who are meant by *they*? What do you understand by *besought*? From whence did they bring them out? Why did they press their departure?

40. Does this imply that they had not left the prison before? What brethren were waiting for them?

How did they comfort them? Did Paul ever visit Philippi again? Does he refer to this first visit in his Epistle to the Philippians?

LESSON XLV.—Acts xvii. 1-15.

1. Did the apostles leave Philippi in dishonour or with respect? Upon what probable ground did they pass through these two cities without preaching? Where were they situated? Was Thessalonica an important city? Why is it stated that there was here a synagogue of the Jews?

2. What habit of Paul's is here referred to? What was the reason of this habit? Does reasoning mean discussion or dispute? Why did he refer to the Scriptures?

3. What is meant by *opening and alleging*? Did not the Jews believe that their Messiah was to suffer? What was the particular point of dispute between the Jews and Christians? How did the Scriptures settle this point?

4. What was the effect of the gospel here? What does Paul say of this in his Epistle to the Thessalonians? What is the meaning of *consorting with the apostles*? Who are meant by Greeks? Were these chief women Gentiles?

5. What account does Paul give of his entrance to the Thessalonians? For what were the Jews envious? What is meant by this description of men? Was Jason a connection of Paul's? What brethren came with Paul to this place? Where was Luke?

6. Was this a Jewish or heathen multitude? Of which class were the rulers of the city? What is meant by *the world*?

7. What was Jason's offence? How had they offended against the decrees of Cæsar? What effect could this accusation be likely to have? Did the Christians make this assertion?

8. How should a charge like this trouble the rulers? Was it unlawful to establish such a king?

9. What evidence does this verse give of the character of the rulers? What is meant by *security*? How long did Paul remain in Thessalonica? What information does his second Epistle to the Thessalonians give upon this point? What intercourse had he with the Philippians while he was here?

10. Did the apostles attempt to avoid persecutions? At what distance was Berea? For what purpose did they go to the synagogue?

11. Does the term *nobler* refer to birth? Does receiving the word with readiness of mind imply that they believed in Jesus Christ? What were the subjects of their inquiries from the Scriptures?

12. How did this searching of the Scriptures tend to lead them to believe? Of whom does Paul say the Christians in these parts became followers? What duty does the example of the Bereans set before us?

13. What principle of the human heart was exemplified in this conduct of the Jews? Were these the Gentile multitudes that the Jews thus excited? How was the gospel called the word of God?

14. What sea is referred to here? Why was Paul sent alone? For what purpose did the others remain?

15. Was this journey by land or water? Where was Athens? Did these brethren come to him? Where did Timothy go from Athens? What enabled the apostles thus to labour and to suffer for the sake of Christ?

LESSON XLVI.—Acts xvii. 16–34.

16. For whom did Paul wait? Does this mean that Paul was angry? Why should he feel so much interest in the state of the city? What is meant by *idolatry*?

17. What is meant by *disputing in the synagogues*? How often had he this opportunity? What is meant by *the market*?

18. What is the meaning of *philosopher*? What were the peculiar doctrines of these two sects? What is meant by *babbler*? Who probably called him by this name? What did they mean by *gods*? How could Jesus and the resurrection be called gods?

19. Who took him? What was the Areopagus? Does it mean the place, or the court held there? Why was he carried there? What did they speak of as *this new doctrine*?

20. What were the things which they called strange?

21. Was Athens much frequented by strangers? Was mere curiosity their motive in this wish?

22. What is meant by *Mars-hill*? Did he address himself to the people? Did he mean this as a reproach? What was the charge against him?

23. What is meant by *devotions*? Why was an altar erected with this inscription? How did Paul turn this circumstance to his own defence? What is meant by *their ignorantly worshipping*?

24. What was his first argument against idolatry? What is meant by *the world*? What does *Lord* mean? Could he not dwell in temples made with hands?

25. What is meant by *worshipped*? What is the connection between *worshipped* and *needed any thing*? What is the proof that he needed nothing?

26. What is meant by *one blood*? When were the

nations divided? What two subjects of God's determination are here referred to?

27. What was the object of this providential government? What is meant by *feeling after him*? How could they find him? In what sense was he not far from them?

28. How do we live and move *in* God? How is this connected with this saying of the poet? Why did Paul quote a heathen poet?

29. What is the argument drawn from our being God's offspring? Why should this lead us "not to think," &c.? What different objects does the apostle here refer to?

30. The times of *what* ignorance? How did God *wink at them*? How did he now command this? What is meant here by *repentance*?

31. What connection has this prospect with the repentance spoken of? What is meant by *the world*? How *in righteousness*? Why does he call Christ a *man*? What is referred to as this ordaining? Of what does the event give assurance?

32. Had Paul concluded his discourse? Why were they surprised at the resurrection from the dead? Who were they probably that mocked? What other class of persons said the last words in this verse?

33. What is meant by *Paul's departing from among them*?

34. Were these men of high standing? What is meant by *Areopagite*? Why is he particularly mentioned?

LESSON XLVII — Acts xviii. 1-13.

1. WHAT things were spoken of? Where was Corinth? What was the peculiarity of its situation?

2. Were these believing Jews? Why had Claudius given this command? In what other places are these persons mentioned? What is meant by *came unto them*?

3. Does this imply that Paul was of low origin? what was Paul's motive in this labour? (1 Cor. iv. 12; 2 Thess. iii. 8.) What trade was this?

4. Were these Greeks proselytes? Was Paul at first successful? Who were first converted under his ministry here?

5. Where had he left Silas and Timotheus? (xvii. 14, 15.) Had they been with him since that separation? (1 Thess. iii. 1-3.) What intelligence did they bring from Thessalonica? (1 Thess. iii. 6.) What is meant by *pressed in spirit*? To whom does *spirit* refer? What was the great point involved in his discussion with the Jews?

6. What did they oppose? Did they answer his arguments? What did he mean by this act? (Neh. v. 13.) What is the meaning of this address to the Jews? (Ezek. xxxiii.) Did he refuse to preach to the Jews after this?

7. Whence did he depart? Was this Justus a Jew?

8. Were his labours unsuccessful among the Jews? Where else is Crispus mentioned? What do you understand by believing with all his house? Were these Corinthians heathens? What did they hear? What was the object of their baptism?

9. Was Paul discouraged? (1 Cor. ii. 3.) Who is meant by *the Lord*? Of what could Paul be afraid?

10. What promise did this fulfil? Were there a large number of converts now in Corinth? What is meant by *much people*? What was the character of this city?

11. Who preached with him at this time? (2 Cor. i. 19.) How was he supported while at Corinth? (2 Cor. xi. 9.) What is meant by *teaching the word*?

of God? Was his teaching addressed to the Jews or the Gentiles? What was the character of the Corinthians before their conversion? (1 Cor. vi. 10, 11.)

12. Of what government was Gallio deputy? Where was Achaia? What occasioned the insurrection of the Jews? Had they not the power to punish him? Before what judgment-seat did they bring him?

13. What was their accusation against him? What worship of God had the law allowed? How did Paul violate this law? What is Paul's reflection upon this persecution? (1 Cor. iv. 9.)

LESSON XLVIII.—Acts xviii. 14–28.

14. WHY would not the deputy hear Paul's defence? Did Gallio mean to favour Paul? What violation of law was he willing to judge? Is it reasonable for the civil magistrate to punish any offences but those against society?

15. What is referred to as *words and names*? What was the question about the law? Was his determination a just one? Why did he refuse to judge in this case?

16. Who are meant by *them*?

17. Who were the Greeks. Is Sosthenes elsewhere mentioned? Was he now an opposer of Paul? What did he afterward become? Why did the Greeks beat *him*? What is meant by *before the judgment seat*? What things did not Gallio care for?

18. What effect did this persecution have upon the church? Who does Paul mention to the Romans as a succourer of him at this time? Does it mean that he sailed at once to Syria? Where did he land? Where was Cenchrea? Was it Paul or Aquila that had this vow? Was this a vow to shave his head, or

a vow to let his hair grow, now completed? (Num. vi.) Is there any evidence that the Jews ever vowed to shave their heads? What other passages refer to this history of Paul?

19. Where was Ephesus? How long did he remain there? Who did he leave here?

20. Did the Jews desire him to remain longer? Was there a church at Ephesus? Why did he not stay with them?

21. What feast does he refer to? What was the necessity for this? Did the law require this? Was the law now obligatory? Whither did he sail?

22. What Cæsarea was this? Where did he go up? What church was this? Which Antioch is here spoken of? Why does the historian pass so rapidly over these events?

23. What was his object in this journey? Had he been in this quarter before? What is meant by *in order*? What is the meaning of this last expression? Does the historian leave the account of Paul now? Where do we hear of him next?

24. Where was Alexandria? Were there many Jews there? What is meant by *an eloquent man*? What do you understand by *mighty in the Scriptures*?

25. What was the way of the Lord? Was he a Christian? What do you understand by *servency of spirit*? What was the particular knowledge which this man had? What was the baptism of John?

26. Did the Christians habitually attend the service of the synagogue? What did Aquila hear from Apollos? What did they teach him?

27. Where did Apollos go? What is meant by *receiving him*? What was the nature of his labours at Corinth? What does Paul say of them? What is meant by *believing through grace*?

28. Does this mean that they were really con-

vinced, or only silenced? What characteristic of Apollos does this display? What is meant by this last expression? How did Apollos show this?

LESSON XLIX.—Acts xix. 1-20.

1. WHAT is the connection between this verse and the preceding chapter? What are meant by *the upper coasts*? What was Paul's promise when he left Ephesus before? Do the terms *disciple* and *Christian* mean the same?

2. What probably led to this question? What was meant by the Holy Ghost? What had they believed? Could they mean that they had never heard of the existence of the Holy Spirit? In what sense, then, must we understand this term as used here?

3. What connection could their baptism have had with this? What did they mean by John's baptism?

4. What is the baptism of repentance? Did John's preaching point out the person of the Messiah? If so, why had not these persons believed in Jesus? Why are the names of the Saviour transposed in this way?

5. Is this verse a continuance of Paul's discourse, or a part of the history? If a part of the history, what is meant by their being baptized in the name of the Lord Jesus?

6. Were the sanctifying influences of the Holy Spirit communicated by laying on of the apostles' hands? What does Paul call this laying on of hands, in Hebrews vi. 1, 2? Are these influences referred to here? What do you understand by their speaking with tongues and prophesying?

7. Were there no more believers than this at

Ephesus? How is this made consistent with Paul's former visit to Ephesus?

8. What is meant by *disputing and persuading the things concerning the kingdom of God*?

9. What effect had Paul's preaching in the synagogue? What is meant by *speaking evil of that way*? Who are referred to here? From whom did he depart? Does this mean that he literally preached every day?

10. How long did Paul remain in Ephesus altogether? Have you a history of this whole period? What must be understood by all who dwelt in Asia? Had he ever been forbidden to preach in Asia? Were the inhabitants of Asia Greeks?

11. What is meant by *special miracles*? What is meant by *the hands of Paul*? Were there any uncommon evidences of power here?

12. To whose power are these effects attributed? Had there been previous instances of this kind of miracles? What argument might be derived from this verse in reference to the existence of evil spirits?

13. Is the term *vagabond* here meant as a reproach? What were exorcists? Had men power to cast out evil spirits? What evidence does this give of the character of Paul's miracles?

14. Did the Mosaic law permit such attempts as this? What is meant by *the chief of the priests*?

15. Did the evil spirits speak this in distinction from the man possessed? How might the man have been acquainted with Jesus and Paul?

16. What argument may be drawn from this evidence of strength? How did God overrule this attempt to further the operation of the truth?

17. Did this become a public matter? Why should such an event produce fear? How did it magnify the name of Jesus?

18. What effect had this upon the pretenders to

magical arts? What is meant by confessing and showing their deeds?

19. What are meant by curious arts? What books were these? Why did they not sell them, and lay the price at the apostles' feet? Why is the value of them stated?

20. What connection has this verse with the last? How could the word of God be said to grow? What is meant by *prevailing*? What proof does this history give us in reference to the gospel?

LESSON L.—Acts xix. 21–40.

21. WHAT *things* are here spoken of? What does *purposed in spirit* mean? What churches had been established in Macedonia and Achaia? Had Paul been at Rome? What reason does he give to the Romans for his wish to visit them? Did he visit Rome at this time?

22. What is meant by their ministering unto him? Who were the men? What was the object of their mission? (1 Cor. xvi.) For how long time did he design to remain at Ephesus?

23. What is meant by that way? What is meant by *stir*?

24. What were these shrines? What was Diana supposed to represent? Who were the craftsmen?

25. What is the distinction between *craftsmen* and *workmen*? What is meant by *this craft*?

26. What evidence does this acknowledgment give of Paul's success? How did he *turn away* much people? What is meant by this last assertion?

27. What two motives did Demetrius use with them? What did he mean by magnificence? Did all

the world worship this idol? What advantage was this general worship to Ephesus?

28. Why were they full of wrath? What was the object of the exclamation?

29. Why did they rush into the theatre? Where else do you read of these persons? Why should this create so much disorder?

30. Why did Paul wish to go into the theatre? What remark of his to the Corinthians probably alludes to this?

31. What is here meant by the chief of Asia? Why were they particularly desirous to preserve him? Had he a right to expose himself?

32. What does this verse describe? How was it that they knew not for what they had assembled?

33. Who was Alexander? Why did the Jews put him forward? What defence had he to make?

34. If this were a persecution of Paul, what had the Jews to do with him? Why did they thus cry out, when they knew that he was a Jew?

35. Who was the town-clerk? What does this address imply in reference to the worship of Diana? What is meant by a worshipper? How could a city be a worshipper? What is meant by the image which fell down from Jupiter?

36. What *things* did he refer to? Why could they not be spoken against?

37. What could he mean by *churches*? How could this goddess be blasphemed? What opinion does he seem to entertain of the apostles? Did he take the side of the idolaters?

38. What is meant by *a matter against any man*? What law governed in Ephesus? Who were the deputies?

39. What did he mean by a lawful assembly? What distinction of offences and of authority does he refer to?

40. By whom could they be called in question?

What did he mean by calling in question? What might be esteemed a proper cause for such a course?

41. What is meant by the assembly? What seems to have been the character of this man? Is it not remarkable that such a man should defend idolatry?

LESSON LI.—Acts xx. 1-12.

1. WHAT uproar is here referred to? Where did Paul call the disciples? What churches had he established in Macedonia? Whom had he sent before him to these churches?

2. What is meant by those parts? What is meant by much exhortation? What was Paul's object in this journey? What country is here spoken of?

3. Where did he thus abide? Whither did he design to go? How did he intend to return to Syria? How did he return?

4. Where else are any of these persons mentioned? How are they spoken of? What country is here meant by Asia?

5. Who are referred to as these? Where was Troas?

6. Who are included in the term *we*? Where was Philippi? What were the days of unleavened bread? In what different quarters of the globe were Philippi and Troas? Why was this voyage so unusually long?

7. What is meant by the *first* day of the week? What custom of the early Christians is here referred to? What is meant by breaking bread? Where was Paul going? What occasioned this protracted discourse?

8. Why did the Christians assemble in an upper chamber? Why is it related that there were many lights there?

9. What were the ancient windows? Are any circumstances related to excuse this young man? Was this young man actually dead?

10. Why did Paul fall on him? What similar instances are elsewhere recorded? What is meant by this last expression?

11. What seems to have been done after this circumstance? Is it probable that this was a celebration of the Lord's Supper? Does the word *talked* mean the same as *preached*, in the seventh verse? How long was this assembly for worship continued? Where did Paul go?

12. Where did they bring the young man? What had given them comfort?

LESSON LII.—Acts xx. 13-24.

13. Who are meant by *we*? Does *before* mean before the preaching of Paul at Troas? What distance was Assos from Troas? Why had Paul made this appointment?

14. Does this mean that they had continued their voyage in the same vessel from Philippi? Where was Mytilene?

15. What is the modern name of Chios? What was the course of this voyage? Where was Miletus?

16. What is meant by *sailing by Ephesus*? Why did he thus hasten? What peculiar object had he in being in Jerusalem at this time? What had been the purpose of the journey he had taken?

17. At what distance was Ephesus? Who were the *elders of the church*? What *church* is referred to?

18. Had Paul authority over these elders? How long was it since he had first come to Asia? What is meant by *what manner*? What is meant by *all seasons*?

19. Does serving the Lord refer to his conduct as an apostle, or as a Christian? What is meant by *humility of mind*? What by *tears and temptations*? Does the preceding history illustrate this? How did the Jews lie in wait?

20. What is meant by *keeping back* here? Does profitable refer to doctrine? Is any doctrine of the Scripture unprofitable? What do you understand by *showing and teaching*? What kinds of ministration does he here refer to?

21. Did he preach the same doctrine to all men? What is the meaning of *testifying*? Why is this distinction between the objects of repentance and faith? What is meant by *the two*?

22. What do you understand by *bound in the Spirit*? Had he any reason to fear in going to Jerusalem?

23. How did the Holy Ghost witness this? Does it mean that the witness was given in every city, or that there were bonds and afflictions in every city? What is meant by *bonds and afflictions*?

24. What things are spoken of? How might they have moved him? What is meant by counting his life dear unto himself? What was his *curse*? How could he finish it with joy? What was his *ministry*? How had he received it? What was the object of his *ministry*? What is meant by the gospel of the *grace* of God?

LESSON LIII.—Acts xx. 25–38.

25. Who did he mean by *ye all*? What is meant by the kingdom of God? How did he know that they should see him no more? What result did he expect from this journey?

26. What is meant by taking to record? How was he pure from the blood of all men? What is meant by *blood* here?

27. What does he refer to as the counsel of God? What is the *whole* counsel of God? How had he not shunned to declare it? What temptation had he to do this?

28. What exhortation does he derive from his own example? Whom was he addressing? How were they to take heed to themselves? How to the flock? What is meant by the flock? What office did they sustain? How had the Holy Ghost made them overseers? What is meant by *feeding* here? How did God purchase his church? In what sense is it proper to speak of the blood of God?

29. What did he mean by his departing? How did he know this? Who are spoken of as grievous wolves? How should they enter in among the church? What is meant by not sparing the flock?

30. How did such men arise from among themselves? What are meant by *perverse things*? How did they draw away disciples? Does it mean disciples of Jesus, or of themselves?

31. For what were they to watch? What connection had this with their recollection of Paul? Had he been in Ephesus three years? Of what did he warn men? Does this mean that he was always thus occupied? Why was it done with tears?

32. How did he commend them to God? What is the word of his grace? What is referred to as able

to build them up? In what did they need building up? What inheritance is spoken of? Who are those which are sanctified? What is meant by *sanctified*?

33. What feature of his ministry does Paul here refer to? Why are these three things mentioned?

34. How did he show that he had no worldly designs? Where is there other evidence of this fact?

35. What is meant here by *showing*? How were they to labour? What is meant by supporting the weak? How would their labour support the weak? Do the gospels contain these words of the Lord Jesus? How had they heard of them? What is the blessedness of giving? Why is it more than of receiving?

36. Does this afford any argument for posture in prayer? What is meant by his praying with them? Does praying with *all* mean that he prayed with each individually?

37. What was the peculiar bond of their attachment to Paul? What peculiarity of custom is noticed?

38. What other cause for sorrow had they than the one here noticed? Was this the greatest of the afflictions that had been foretold to them? Did they see him no more? What is meant by this last expression?

LESSON LIV.—Acts xxi. 1-14.

1. FROM whom did the apostles here separate? Where was Coos? Where were Rhodes and Patara?

2. Where was Phenicia? What is meant by *sailing over*?

3. What region was called Syria? Was Tyre now

a remarkable city? What prophecies have been fulfilled of Tyre?

4. Has there been any previous account of the preaching of the gospel at Tyre? What is meant by *through the Spirit*? Why should Paul disobey the command of the Spirit?

5. What days are spoken of? Did they leave Tyre by water? What is meant by brought us on our way? Were these the wives and children of Paul's company? What was the location of Tyre? What lesson does this separation teach us?

6. Were these Christians before acquainted with each other? What was their bond of union? In what direction were Paul and his companions going?

7. Where was Ptolemais? What is meant by *saluting the brethren*?

8. How did they leave Ptolemais? Where was Cæsarea? What previous account have we of Philip? What is meant by *an evangelist*? What do you understand by *one of the seven*?

9. What is meant here by *prophesying*? Were females allowed to be public teachers?

10. Does the term prophet here mean the same as prephesying in the former verse? Have we read of this prophet before?

11. Was this a customary method of giving information among the Jews? What other instances do the Scriptures give of such prophetic signs? Was this warning meant to deter Paul from his journey? Was this accomplished? By whom was Paul bound? To whom was he delivered?

12. Why should they thus beseech him? Was it not an honour to suffer for the name of Christ? What is meant by *they of that place*?

13. What is the meaning of Paul's question? What power sustained the apostle in this determination? What is meant by the name of the Lord

Jesus? In what did Paul glory? What did he call the better part?

14. Did they do wrong in attempting to persuade him? What is the proper meaning of the last expression? What can enable us to use it? Can we use it with truth?

LESSON LV.—Acts xxi. 15-26.

15. WHAT days are spoken of? What is meant by *carriages*? What distance was Jerusalem?

16. What peculiar character of Christians does the term *disciple* denote? Was Mnason a resident of Jerusalem? What is meant by *an old disciple*?

17. Were there any peculiar reasons why the Jewish Christians should be glad to see them?

18. Does this imply that James had not been one of the brethren mentioned before? What office did he sustain at Jerusalem? Which James was this? Who were the elders?

19. Was this a public assembly? What extent of ministry had Paul to account for? Why did he refer to the Gentiles particularly? What does he teach us by the manner of his account?

20. Who had heard him? What is meant by *glorifying the Lord*? How should he see this? Were these all residents of Jerusalem? Were all Jewish Christians zealous for the law? What is the meaning of this expression?

21. How had they received this information? Was it true? What had been Paul's instruction in reference to this? What is meant by *walking after the customs*?

22. What is the meaning of this question? What multitude is referred to? How should they hear it?

23. What effect could this compliance have? What is meant by *we* have four men? What was the nature of this vow?

24. What is meant by *purifying*? What charges must he be at? Who were *all*? How would this prove that their information had been incorrect? What is meant by *walking orderly*? What by keeping the law?

25. When had this been done? What is referred to by *no such thing*? Does this text point by whom this determination had been made?

26. Why was it necessary for him to enter into the temple? What is meant by *signifying*? What offering was required? Was this conduct of Paul consistent with his former preaching? Was he bound to give this obedience to the law?

LESSON LVI.—Acts xxi. 27–40.

27. WHAT is meant here by *the seven days*? How long was Paul in Jerusalem? Were these unconverted Jews? Why were foreign Jews here at this time?

28. What is meant by *men of Israel*? Who were the people? Was it a violation of the law for Greeks to come into the temple? How had he polluted the holy place?

29. Was Trophimus a Gentile? Where did he join himself to Paul? Was there any foundation for their charge against Paul?

30. Was this an extensive tumult? Why did they draw him out of the temple? By whom were the doors shut?

31. Would this have fulfilled the prophecy in reference to this event? What is meant by *tidings*

came, &c.? Where was he? How large was his command? For what was he stationed at Jerusalem?

32. Was his object to preserve Paul? Did they respect the authority of the chief captain?

33. What was this method of confinement? Why did he bind Paul? To whom did he address this demand?

34. Were the multitude ignorant of the charge against Paul? Where was the castle? Was Paul carried there for protection or punishment?

35. How was the castle connected with the temple? Why were the people so violent?

36. What was the meaning of this cry? Do we read elsewhere of a cry like this?

37. Does this mean as he was about being confined? Was the chief captain a Greek? Why did he ask this?

38. What did he refer to here? What days are spoken of? Where was there a wilderness? What is meant by *murderers*? What led him to think Paul was this Egyptian?

39. Was Tarsus a Jewish city? Where was Cilicia? What did he mean by *no mean city*? Why did he wish to speak to the people?

40. Was he now secure from their power? Could he see a large portion of the people from these stairs? What is meant by *a great silence*? What was the Hebrew tongue? Were they particularly attached to this? Did the chief captain and the soldiers understand this?

LESSON LVII.—Acts xxii. 1-16.

1. WHY did Paul address the Jews with so much respect? Against what charge did he defend himself? Where were the Jews collected?

2. What language is known under this title? Why should this lead them to pay the more attention?

3. What effect had this statement of his birth and education upon the charge now made against him? What is meant here by *Jews*? What is referred to as the perfect manner of the fathers? Were they zealous toward God? What is the meaning of that expression?

4. What is meant by *this way*? How could this way be persecuted? What is meant by *delivering into prisons*?

5. Was Paul known to the high-priest? What is the estate of the elders? Who are meant by the brethren? Did Paul persecute the Christians in Judea out of Jerusalem? Why were they to be brought to Jerusalem to be punished?

6. What force does his statement of the time add to this occurrence? What is the meaning of *suddenly*? Was this any natural light?

7. How had Saul persecuted Jesus? Does this show that Jesus was still alive?

8. Why was Jesus called by this title? Had Paul any particular reason for using this title now? Were the Jews accustomed to respect voices from heaven? Would this add any dignity to the character of Jesus in their estimation?

9. Who were with Saul? How are the differences in these accounts to be reconciled? What did they hear, and what did they not hear?

10. What things were appointed for him to do? Why was he to learn these things in Damascus? What do you understand by appointed?

11. Was his blindness a natural effect of this light? Is it probable his attendants understood the state of his mind?

12. What is meant here by *devout man according to the law*? How could a Christian have a good reputation among all the Jews?

13. What is the meaning of the first part of this verse? Why should Ananias call him brother Saul?

14. Why was God spoken of under this title? What is meant by *chosen*? What is referred to as the will of God? Who was that Just One? Does this refer to what Saul had already heard?

15. Whose witness was he to be? What effect would the experience of Paul have upon the gospel?

16. What is the meaning of this question? Does baptism wash away sins? What is the meaning of calling upon the name of the Lord? Were the Christians known by this appellation?

LESSON LVIII.—Acts xxii. 17–30.

17. WHY does he pass over this intermediate time? Did the Jews affix any peculiar worth to prayer in the temple? What is meant by *a trance*? Did they esteem it a privilege to receive a vision in the temple?

18. Who is referred to as *him*? For what part of his conduct did he bring this as an excuse? What was his testimony?

19. Was Paul desirous at that time to remain in Jerusalem? What effect did he suppose their knowledge of this would have? Does this mean that he beat them in the synagogue?

20. What is the meaning of martyr? How did Saul consent to his death? Why should he keep their raiment? Did he unite in slaying him?

21. Did the Lord answer Saul's appeal? Who are meant by Gentiles? What is meant by *far hence*?

22. What word is referred to? Why did this

occasion so much rage? What did they mean by this exclamation? What was his offence in their view?

23. Why did they cast off their clothes? What is meant by *their throwing dust in the air*? Were these usual forms of expressing abhorrence?

24. Did the chief captain understand the nature of the disturbances? What castle is spoken of? What is meant by *examining*? How should he ascertain in this way why they cried against him?

25. Why did they bind him? Did Paul resist evil? Was he a Roman? Was he uncondemned?

26. Why did this move the centurion? What did he mean by this caution? What is meant here by *a Roman*? What security had the Roman citizens?

27. Had not the chief captain been present during the previous circumstances?

28. What did he refer to as *this freedom*? Was it ever sold? What did Paul mean by his assertion? Was his privilege higher than the chief captain's?

29. Who were these? Of what was the chief captain afraid? Was it unlawful to bind a Roman? Is it right for us to insist upon our privileges in opposition to wrong?

30. Did not the chief captain yet understand the accusation against Paul? Had he kept him bound? Had Paul been before the council on a former day? What was this council? What power had they in reference to Paul? Did he present Paul as a criminal? What was his object in bringing him down?

LESSON LIX.—Acts xxiii. 1-11.

1. WHY did Paul so earnestly behold the council? What did he mean by this assertion? Had he lived with a good conscience in his unconverted state?

2. What excited the anger of the high-priest? To whom was this command given?

3. Did Paul speak in the language of threatening? What did he mean by *whited wall*? What do you understand by *after the law*? Was this smiting contrary to the law? To what law?

4. Did the law forbid such revilings? Whose authority did the high-priest represent?

5. How could Paul be ignorant of this fact? Was this man the high-priest? To what must Paul have referred? Where is this written?

6. What were the differences between Sadducees and Pharisees? Were both these sects in the council? Of what circumstance did Paul here take advantage? Was Paul a Pharisee? Was he called in question for this hope? How can you explain this verse? Was this conduct honourable in Paul?

7. Why should this cause a dissension? What multitude is referred to? How were they divided?

8. What is meant here by *resurrection*, and *angel*, or *spirit*? What is meant by *confessing*? What connection has this with the previous narrative? What information do the gospels give in reference to these two classes? What are their peculiar objections to the gospel?

9. What is meant by *a great cry*? Who were the scribes? What is meant by the Pharisees' part? What did they mean by this assertion? What did they refer to as a spirit or angel speaking to him? How would they fight against God?

10. Was this dissension in the council? Was the chief captain present? How was Paul in danger in this dissension? Does this mean *force* exercised upon Paul?

11. What is meant by the Lord's standing by him? What encouragement did this give to Paul? What is meant by good cheer? How had Paul testified for him in Jerusalem? Was it consolation to know coming difficulties? How did the Lord sustain him? Was there danger also in bearing witness for Christ at Rome?

LESSON LX.—Acts xxiii. 12-24.

12. WHAT was the immediate reason of the rage of these persons? What is meant by *bound under a curse*? When was this done? Were such vows tolerated among the Jews?

13. Why is this fact so particularly related? What is meant by a conspiracy? How did these events promote the accomplishment of the Lord's assurance in the 11th verse?

14. Would the council suffer such unjust agreements? Does not the declaration of this fact to the council show their character? What did they mean by a *great curse*? How did they excuse themselves in this?

15. Does this request imply that the chief captain was disposed to favour Paul? Would he be disposed to grant such a request of the council? What circumstances in the location of the temple might favour such a project?

16. How did Christ defeat this plan? Does the expression of this text imply that they had made the arrangements proposed? Does this show in what manner Paul was confined?

17. What office did the centurions sustain? What was the character of this young man? Had the chief captain power to preserve Paul? When Paul had a promise of safety, why was it necessary for him to employ means for his defence?

18-22. By whom was Paul made a prisoner? How long was he confined? What do we learn of the character of the chief captain? Who are meant by the Jews in the 20th verse? What is meant by *they are ready* in the 21st verse?

23. Was this immediately done? What distance was Cesarea? Why were they sent there? What was the third hour of the night? Why should this be done in the night?

24. Of what country was Felix governor? Under what character was Paul sent to him? Why did not the Christians in Jerusalem, if there were many thousands, assist Paul?

LESSON LXI.—Acts xxiii. 25-35.

25, 26. Was this title a testimony to the character of Felix? What was the character of Felix? What is meant by *greeting*? What relation did the chief captain bear to the governor?

27. To what circumstance does this refer? What is meant by *should have been*? Why is the term *army* used? Did he know the character of Paul when he rescued him? How must this be understood? What is meant by a Roman? Was this a true assertion?

28. By whom was he accused? What is meant by *brought him forth*? What council was this?

29. How did he perceive this? What is meant by questions of their law? Why was he bound? What

was laid to Paul's charge? Why was he not at once released?

30. Why was he sent to Felix? Who became the accusers of Paul?

31. Where was Antipatris? Did they stop there?

32. Was there less danger to Paul beyond this place? What habits of Roman soldiers are referred to here? Where was the castle?

33, 34. What effect would this question of the governor have upon Paul's trial?

35. What connection has this declaration with the former question? Was he kept as a prisoner? What is meant by Herod's judgment-hall? What Herod was this? How was the assurance of Christ to Paul now fulfilling?

LESSON LXII.—Acts xxiv. 1–15.

1. FROM what period are these five days counted? What is meant by *descended*? What is meant by *informed*? Does *who* refer to Tertullus?

2. From whence was he called forth? Did the Jews enjoy peace under Felix? Had he procured any benefits for them? What is meant by providence?

3. What is meant by *all places*? Why did he address Felix with this title?

4. What was the object of Tertullus in this introduction? What does he mean by clemency?

5. What was his first charge against Paul? What is meant by *a pestilent fellow, mover of sedition*? What is his second charge? What is meant by Nazarenes?

6. What is his third charge? In what manner did they say Paul had profaned the temple? Did they

design to give him a regular trial? What law did they refer to?

7. Was this a true account of the chief captain's interference?

8. Who were his accusers? What is meant by *take knowledge*?

9. To what did the Jews assent? What Jews are referred to? Was Tertullus a Jew?

10. Was Paul a prisoner? What privilege did the Roman law allow to prisoners? What effect would the knowledge of this have upon Paul's defence?

11. How does Paul divide his defence? What does he answer against the first charge?

12. What reference had this to the accusation?

13. What proof could have been required? To what things does he refer?

14. How does he answer the second charge? What is meant by the word *heresy*? To whom does he refer as the God of his fathers? Was this believing, evidence that he was not a heretic?

15. What connection has this with the accusation? Did the Jews allow the doctrine of a resurrection? Where in the Old Testament is it proclaimed?

LESSON LXIII.—Acts xxiv. 16–27.

16. WHAT did this answer in the charge which was made against him? What is meant by conscience? What by a conscience void of offence?

17. What charge does he answer here? What does he mean by offerings?

18. How was he purified? Does *multitude* and *tumult* refer to him? What did this prove?

19. Why should they have been there? What was the charge which they made against him?

20. Did the Jews who were present know nothing of him but what took place in the council?

21. Was this assertion of his before the council a crime? What was the object with which he made that assertion? Has he answered the charges which were made against him?

22. What is meant by *that way*? How had Felix more perfect knowledge of it? Why should this lead him to defer the matter? What did he expect to have from Lysias?

23. What change did he make in Paul's imprisonment? What privileges did he give him? What would this lead us to suppose of Felix's opinion in this case?

24. What is meant by Felix coming? Was it lawful for a Jewess to marry a Gentile? What is meant by the faith in Christ?

25. What connection had this with the character of his hearers? What is meant by reasoning of these things? What caused Felix to tremble? What was his design in calling for Paul before? What was the reason of his promising to hear him again?

26. What money could he expect from a poor apostle? What is meant by loosing him? What is meant by communing with him?

27. Why did Felix wish to gratify the Jews? How was Paul bound? How can you account for this long confinement of the apostle?

LESSON LXIV.—Acts xxv. 1-13.

1. WHAT province is referred to? Why did he go up to Jerusalem?

2. For what should they beseech him?

3. What favour did they want? Why did they resolve to kill him themselves?

4. What led Festus to this course? Did the request seem unreasonable?

5. To what does *able* refer? What is meant by accusing? What would he consider wickedness?

6. Did any of the Jews accompany him to Cæsarea?

7. What is meant by grievous complaints? Why could they not prove them?

8. Why did not Paul answer at large as he had done before? What charges did he here reply to?

9. What object had Festus in view? What led Paul to refuse to return to Jerusalem?

10. How was this Cæsar's judgment-seat? Under what character could he claim a decision there? How should Festus know this fact?

11. By the decisions of what law did he profess a willingness to be governed? What is meant by *if there be none of those things*? What is meant by *no man may deliver me up*? What effect would his appeal have upon his cause?

12. Who are meant by the council? Who was meant by Cæsar? Was this an angry reply?

13. Was Paul immediately sent away? Who were these persons? What connection had they with Festus?

LESSON LXV.—Acts xxv. 14–27.

14. WHAT was the motive of Festus in making this communication to Agrippa? What is meant by Paul's cause? How was Paul left in bonds?

15. What information had he derived from the chief priests? What was the request of these persons?

16. Had they asked for Paul's death? Does the history state this answer as made by Festus?

17, 18. What accusation did Festus expect? Does this show the extent of information which had been given him at Jerusalem?

19. What does he mean by superstition? Does this show the peculiar objection of the Jews against Paul?

20. What does he mean by *doubted of such manner of questions*? Would he get more information at Jerusalem?

21. What is meant by Augustus? Had every Roman citizen this privilege? How was he to be kept?

22. Had Agrippa authority to judge Paul? Why should he wish to hear him? Had Agrippa any knowledge of the Christian religion?

23. What was the design of this assembly? What was the place of hearing? How was Paul brought forth?

24. What was the object of this address? What is meant by *dealt with me*?

25. What would have been worthy of death in the opinion of Festus? Does *determine* mean a public decision?

26. What was the difficulty which Festus found? To whom does he refer as his lord? What reason does he give for bringing Paul out?

27. Why should he not have set Paul at liberty?

Were there no crimes laid against Paul? Why should he not state them to the emperor?

LESSON LXVI.—ACTS xxvi. 1-18.

1. WAS this a trial of Paul? Had Agrippa any authority over him? What is meant by his stretching forth his hand? Was he accused here?

2. What peculiar advantage had he in speaking before Agrippa? Of what things was he accused of the Jews?

3. Was Agrippa a Jew? What is meant by customs and questions? How had he gained his knowledge of them?

4. What does Paul mean by *manner of life*? Was his youth spent at Jerusalem? Why should he have been so well known?

5. What is meant by the beginning? Were they unwilling to testify? What is meant by *straitest*? What religion is spoken of? What is the meaning of Pharisee?

6. Was he now to be judged? What does he mean by *the hope of the promise*? When, and to whom, was this promise made?

7. Who were meant by the twelve tribes? What is meant by instantly serving God? How could they hope to come to a promise? Was he really accused for the sake of this hope? How was Christianity connected with this hope?

8. Was it thought incredible that God should raise the dead? Upon what is our hope of a resurrection of the dead founded? What is a resurrection of the dead?

9. Why does he refer to this? Did he consider

his former course the course of duty? What is meant by the name of *Jesus of Nazareth*?

10. What does he refer to as *which thing*? Who are meant by saints? Why are such persons called saints? Have we accounts of all these persecutions? What does he mean by giving his voice against them?

11. How were men punished in the synagogue? What is meant by blasphemy? Could a saint be compelled to blaspheme? Why was Paul so exceedingly mad against them?

12. What authority could the chief priest exercise in Damascus?

13. Why does he refer so particularly to the time of the day? What light could be above the brightness of the sun?

14. Why does he relate these circumstances so minutely? What difference do you find between this account and the one we have before considered? What is the reason for the difference of these two statements?

16. For what purpose had Christ appeared to him? What is meant by a minister and a witness? What things had Paul seen? What things were yet to be revealed unto him?

17. Who are meant by the people? Who were the Gentiles? Was Paul immediately sent to the Gentiles?

18. What is meant by opening their eyes? What are meant by darkness and light? What by the power of Satan? What do you understand by forgiveness of sins? Could they not receive it until they had been turned to God? What inheritance is this? What is meant by *sanctified*? How are men sanctified? What is meant by *faith that is in me*?

LESSON LXVII.—Acts xxvi. 19-32.

19. WHAT does he mean by the heavenly vision? How did he show that he was not disobedient?

20. What is meant here by *showing*? Did he go to Jerusalem before he went to the Gentiles? What is repentance? How is it connected with turning to God? What are works meet for repentance?

21. For what causes? How did they design to kill him?

22. By whom was he rescued? Does he refer to that circumstance here? What does he mean by *witnessing*? Who are meant by *small and great*? Did Paul preach nothing new to men?

23. Did Moses and the prophets predict this? Did they foretell his resurrection? What is meant by *showing light*? To whom was this light shown?

24. What led Festus to this opinion? What does he refer to as learning?

25. What does the conduct of Paul here teach us? What is meant by truth and soberness?

26. Had Agrippa a better opportunity than Festus to know these things? What things does he refer to as not done in a corner?

27. What is the meaning of this question? Who were the prophets? How did Paul know that Agrippa believed them?

28. What effect was produced on the mind of Agrippa? What is meant here by Christian? Was Agrippa almost persuaded, or persuaded to be almost a Christian?

29. What was Paul? What was his desire? What is meant by *both almost and altogether*? Why should he except his bonds? What was Paul's motive in this assertion? What bonds did he refer to?

30. Were they offended with Paul's ardour?

31. Did they go expressly to confer upon this subject? From what did they draw this conclusion?

32. How did this appeal prevent his being set at liberty? For what purpose was God overruling this? What divine prediction was thus to be fulfilled?

LESSON LXVIII.—Acts xxvii. 1-26.

1. WHY was this determination made? Who are referred to as we? Why should they sail into Italy? What is meant by the Augustan band?

2. What is meant by the coasts of Asia? Have you before read of Aristarchus?

3. Had Paul visited Sidon on his way to Jerusalem? What divine promise do we see fulfilled here?

4. What is meant by *sailing under Cyprus*? What winds would have been contrary to them?

5. What is meant by *sailing over the sea of Cilicia*? What peculiar interest had Paul in this country?

6. Where was Alexandria?

7. Will you trace this voyage?

8. What is meant by *hardly* passing?

9. What fast is here referred to? What connection had this with their sailing? At what season did this occur?

10. From whom did Paul derive this knowledge? How was he in danger after the promise he had received?

11. Had the centurion the control of the voyage? Why should he rather attend to the master of the ship than to Paul?

12. What haven is spoken of? Were they obliged

to spend a winter on this voyage? Where was Crete?

14. What kind of wind is here referred to? What name is this now called by?

20. Why should they say that all hope was taken away?

21. What is meant by abstinence? How had they brought this difficulty upon themselves?

23. What character of the angels is here displayed? Does *whose* refer to angel or God?

24. What is meant by giving them to Paul? What was really given to him?

25. How does faith lead us to be of good cheer? Are we not bound to believe all that God says unto us? What then deprives us of comfort?

LESSON LXIX.—Acts xxvii. 27-44.

27. FROM what time is this night counted? Where is Adria?

32. How did Paul know their design? How was their safety dependent upon these men?

33. Can this mean that they had literally eaten nothing for fourteen days?

34. What general instruction may we derive from all this care for themselves? What is the meaning of this last assurance? What instruction about care for our souls may we draw from the exertions and sacrifices of these men?

35. What example does Paul set us in this case? Why is it said *in the presence of them all*?

36. What was the reason of their cheerfulness?

42. What was the reason for this purpose of the soldiers?

43. What divine promise to Paul was now fulfilled?

44. In all this scene of difficulty, what was the source of Paul's peace of mind? What promises of God to his people were accomplished in him?

LESSON LXX.—Acts xxviii. 1-16.

1. WHAT is the modern name of this island? What forms its chief importance to the Christian world?

2. Why were they called a barbarous people? Does Luke mean to call them so himself?

4. Was this circumstance any indication of his character? Had they any belief in the divine government?

5. What promise of Christ to his disciples is here fulfilled? Was that promise to be literally understood?

6. Why should this lead them to suppose him a god? What did they mean by a god?

7. What is meant by *the same quarters*? What is meant by the *chief* man? Of what nation was he?

8. Why did Paul pray? Does this show whence he derived his power? Why did he lay his hands on him?

9. Could Paul heal diseases at his pleasure?

10. Who are meant by *us*? How long did they remain in Malta?

11. Where was Alexandria? Why had this vessel wintered in the isle? What is meant by this sign?

12. Where was Syracuse?

13. What is meant by *fetching a compass*? Where

was Rhegium? Was this a favourable wind? Where was Puteoli?

14. What refreshment did they here find? Why is it mentioned that they found brethren here? What comfort could the brethren give them?

15. What brethren are here referred to? Was this by land? Where were these places? Was Paul acquainted with these persons? Why did he thank God? What is meant by *taking courage*?

16. Who was the centurion? Who was the captain of the guard? Were there other prisoners than Paul? Why was this permission granted to Paul? What mode of confinement was this?

LESSON LXXI.—Acts xxviii. 17-31.

7. WHY should Paul call for the Jews? Why did he call them by these titles? Who are meant by *the people* here? What is meant by committed nothing against the customs of our fathers? Did the Jews deliver him to the Romans?

18. What is meant by *examining*? What occasion does he refer to here?

19. Who spake against his release? Why did he appeal to Cæsar? Did his appeal imply that he accused his nation?

20. For what cause? What does he mean by the hope of Israel? What *chain* does he speak of?

21. How long since Paul had been in Jerusalem? Had he been probably forgotten by the Jews there? Who are meant by brethren?

22. What sect do they mean? Did they expect to hear any thing new from Paul regarding it? Was their assertion true?

23. What is meant by appointing a day? What is meant by expounding? What by testifying the kingdom of God? What is meant by persuading concerning Jesus? What arguments from the law and the prophets could he bring? Was he teaching all the day?

24. What is meant here by believing? What made the difference?

25. Does it mean that they disputed? What is meant by *one word*? Did the Holy Ghost speak this of them? Did the Holy Ghost always speak by the prophets?

26. What is the meaning of this command? Did God harden their hearts? What are the distinctions referred to here? What connection has this with the circumstances of Paul?

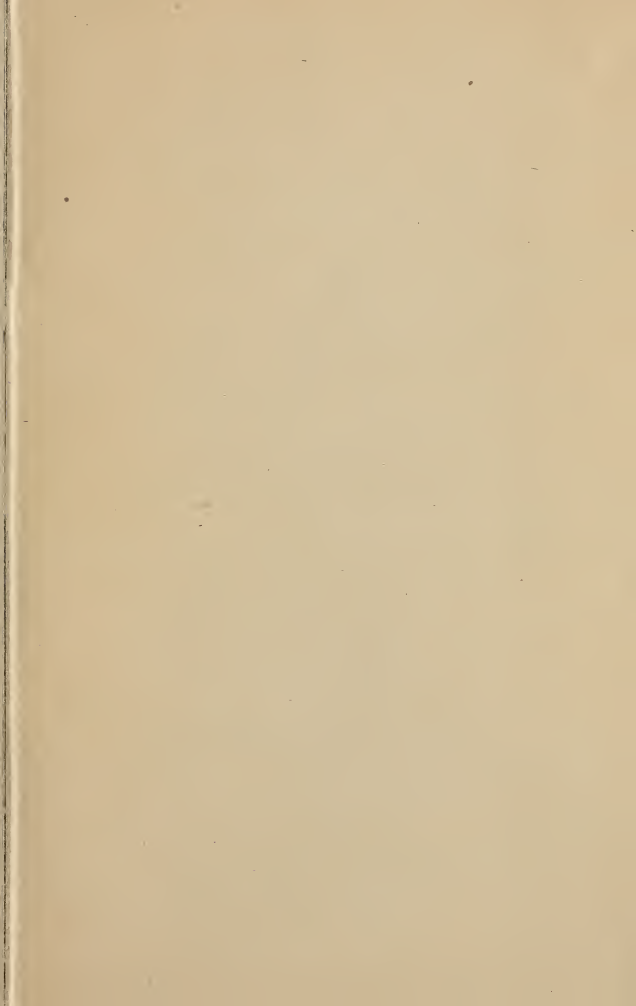
27. How do you explain these assertions? How is the first part of this text a reason for the last? Can men be converted at their pleasure? What healing is referred to?

28. What is meant by the salvation of God? In what sense may this be called the salvation of God? How could he know this?

29. What is meant by *reasonings*?

30. How long did Paul remain at Rome? Was this his last visit there?

31. What is meant by *with all confidence*? Have we any other records of this visit of Paul to Rome?





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